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LONG LIVERS:
A CURIOUS
HISTORY
OF

Such Persons of both Sexes who
have liv'd several AGES, and
grown Young again :

With the rare SECRET of
REJUVENESCENCY
OF

Arnoldus de Villa Nova,

And a great many approv'd and invaluable
RULES to prolong LIFE :

AS ALSO,
How to prepare the UNIVERSAL MEDICINE.

Most humbly dedicated to the Grand Master, Masters,
Wardens and Brethren of the most Antient and
most Honourable Fraternity of the FREE-MA-
SONS of Great Britain and Ireland.

By EUGENIUS PHILALETHES, F.R.S.
Author of the Treatise of the PLAGUE.

Viri, Fratres, audite me. A.C. xv. 13.

Diligite Fraternitatem, time Deum, honorate Regem. 1 Pet. ii. 17.

L O N D O N :

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LONG LIVERS.

A CURIOUS

HISTORY

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And a great many approved and invaluable
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How to preserve the Universal Medicine

A full supply of the most approved and
valuable, and the most useful of the
most famous, and the most useful of the
SONS of ASIA, and the most useful of the

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TO THE
GRAND MASTER, MASTERS,
WARDENS *and* BRETHREN,
OF THE
Most Antient and most Honourable
Fraternity of the
FREE MASONS
OF
Great Britain and Ireland,

Brother EUGENIUS PHILALETES
Sendeth Greeting.

Men, Brethren,



Address my self to you after this
Manner, because it is the true
Language of the Brotherhood,
and which the primitive Christian
Brethren, as well as those who
were from the Beginning, made use of, as
we learn from the holy Scriptures, and an
uninterrupted Tradition.

I present

I present you with the following Sheets, as belonging more properly to you than any else. By what I here say, those of you who are not far illuminated, who stand in the outward Place, and are not worthy to look behind the Veil, may find no disagreeable or unprofitable Entertainment: and those who are so happy as to have greater Light, will discover under these Shadows somewhat truly great and noble, and worthy the serious Attention of a Genius the most elevated and sublime: The Spiritual Celestial Cube, the only true, solid and immoveable Basis and Foundation of all Knowledge, Peace, and Happiness.

I therefore, my dearest Brethren, greet you most heartily, and am glad of this Opportunity to rejoice with you, inasmuch as it hath pleased the Almighty, One, Eternal, Unalterable God, to send out his Light, and his Truth, and his vivifying Spirit, whereby the Brotherhood begins to revive again in this our Isle, and Princes seek to be of this sacred Society, which hath been from the Beginning, and always shall be; the Gates of Hell shall never prevail against it, but it shall continue while the Sun and Moon endures, and till the general Consummation of all Things; for since God, my dearest Brethren, is for us, who can be against us?

This

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This being so, I shall speak to you a few Words on this important Subject; and perhaps I am the first that ever spoke to you after this Manner. I shall as briefly as I can, present you with a true and faithful Mirrour, a Mirrour which will not, which cannot flatter (Flattery be eternally banish'd the Brotherhood) wherein you may see, or rather be remembred, what you are: and then you need not be told very much how you ought to act. And in this I shall use that Liberty and Freedom, which is our essential Difference, richly distinguishes us from all others, and is indeed the very Soul and Spirit of the Brotherhood.

The Style I shall make use of is most catholick, primitive and Christian; it is what is extracted from the sacred Scriptures. Remember that you are the Salt of the Earth, the Light of the World, and the Fire of the Universe. Ye are living Stones, built up a spiritual House, who believe and rely on the chief *Lapis Angularis*, which the refractory and disobedient Builders disallowed, you are called from Darkness to Light, you are a chosen Generation, a royal Priesthood.

This makes you, my dearest Brethren, fit Companions for the greatest Kings; and no wonder, since the King of Kings hath

hath condescended to make you so to himself, compared to whom the mightiest and most haughty Princes of the Earth are but as Worms, and that not so much as we are all Sons of the same one Eternal Father, by whom all things were made; but inasmuch as we do the Will of his and our Father which is in Heaven.

You see now your high Dignity; you see what you are; act accordingly, and shew yourselves (what you are) MEN, and walk worthy the high Profession to which you are called. But while I say this, do not imagine I set up for a *Rabbi*, Master, or Instructor, who am one of the least of you, a meer Novice, a Catechumen, and know nothing. However, do not despise my Mite, which I throw into your Treasury, since 'tis all I have; others may do more in Quantity, but not in Proportion.

Remember then what the great end we all aim at is; Is it not to be happy *here* and *hereafter*? For they both depend on each other: The Seeds of that eternal Peace and Tranquillity and everlasting Repose must be sown in this Life; and he that would glorify and enjoy the Sovereign Good *then*, must learn to do it *now*, and from contemplating the Creature gradually ascend to adore the Creator.

You

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You know, no one is worthy to be of you that does not know, or at least love, one or more of the seven Liberal Arts, which in some sort depend on each other; Musick, Harmony, and Proportion run thro' all; but the grandest and most sublime of all is Astronomy, by which it has been given to Men from above to do such Wonders, and has so amply displayed the Glories of the most High. The Heavens speak forth the Glory of God, and the Firmament announceth the Works of his Hands.

This Earth which we inhabit is indeed a wonderful Piece of Structure, replenished with infinite Variety of rich Productions of Vegetables and Minerals; which all discover a Divine Origin, as much as the Animal Kingdom; where a little Fly is as much the Wonder of the most penetrating Philosopher, as proud haughty Man, who plumes himself up with being Rational, and yet makes so bad use of his being so; stiles himself the Lord of the Creation, and like a true Tyrant devours one third (and that the most innocent part) of it, to keep up his Royalty. This little despicable Animal has all its proper Organs as regularly posited as the other; its Members as justly proportioned and adapted; its little Eye has its Uvea, Retina, and crystalline Humour; and its
Body

Body its proper Vessels, its Blood and Lymphæ. O Lord our God, how wonderful is thy Name in all the Earth!

But alas! my Brethren, what are we and our little Globe below, to that stupendous Celestial Masonry above! where the Almighty Architect has stretch'd out the Heavens as a Curtain, which he has richly embroidered with Stars, and with his immortal Compasses, as from a *Punctum*, circumscribed the mighty ALL; is himself the Center of all Things, yet knows no Circumference? who lets down his golden Balance, and weighs all Things according to eternal incorruptible Justice, and where the Actions of the best of Men are frequently found too light; who has created infinite Worlds, for what we know, above us; and those vast Luminaries within our Ken, to which he has given Laws, and allotted them their peculiar Influences, Intelligences and Dæmons.

In these Contemplations the Royal Psalmist was lost in Wonder and Amazement; these humble the proudest Spirits, and make the most haughty Philosopher own, that all he knows is, that he knows nothing. Can any then, who thinks after this manner, be an Atheist? No, my dearest Brethren, there never was such an hideous Monster in the

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World.

World. Be not therefore carried away with every Blast of Doctrine, or fondly imagine any one, who is so unhappy as to be branded with this odious Appellation, to be what the detestable Term imports. The best and most learned Men have not escaped the opprobrious Names of Atheists and Hereticks; it has ever been the Practice of poor narrow-soul'd Animals, when they meet with an elevated Genius, who, Eagle like, soars to the Sun, and contemplates that bright Luminary in all his Glories, which dazle and confound their weak Sight, when they are at a Loss in Argument, vainly to persuade their Audience (as wise as themselves) by Noise and senseless Clamour, and the everlasting Din of Heresy and Atheism. This I hint to you as a Caution not to run on with the unthinking Herd, or give into rash Judgment, whereby good Men have been too often injured; and the Slanderer, if ever he is so happy as to reflect and look upwards, finds nothing but a troubled Conscience, and a perpetual Incapacity of making Restitution for his Crime.

I hope none of the Brethren will ever lie under these Aspersions; but no one can answer for the Effects of the Folly and Malice of ignorant and designing Men.

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However

However, be not uneasy at Sounds which have no Meaning in them; for thus to affirm any one who believes in the Almighty, Eternal Father, and adores his divine and most glorious Attributes, to be an Atheist, is the most impudent, most abominable, and most unpardonable piece of Villany and Ignorance in the world, a flagrant Contradiction; for those two are as repugnant as Light to Darkness, and Heaven to Hell.

Those indeed who hold, or would persuade the Vulgar that they hold, (what they themselves know they do not believe) a Plurality of Gods, deserve infinitely more that charitable predicate; for a Multitude of Gods is utterly inconsistent with the Idea of the Divinity; it is the same as a Multitude of First Beings, Nonsense the most blasphemous and enormous; for he that believes there are many Gods, believes in no God at all. And who could ever have imagined, (had not History so informed us) that the whole World, except the Brotherhood, should have been guilty of so much Folly and Madness as to adore a wretched Company of Ribbalds, lewd Harlots, and their consecrated Bastards, with which holy Fry the Heathens peopled their Heavens, with a notorious Whoremaster at their Head, and of whose hopeful Issue the whole Band of *puisnè* Gods

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Gods (*Magnum Jovis incrementum*) were composed.

But if to cashier for ever out of our Creed this infinite ribble-rabble of spurious Divinities both he and she; if to own one cannot believe the eternal Magazine of holy Trumpery, and bend (like *Isacher's* Ass) beneath the insupportable Luggage of Infidel and Pagan Legendary Superstition, the Reveries of pamper'd dreaming Enthusiasts, whose Brains, ever pester'd with a thousand fluttering inconsistent Ideas, and incoherent Phantoms, the Effects of the Fumes of Wine and indigested Luxury, who retail out their spiritual Haberdashery of small Wares and holy Baubles, to the childish unthinking Idiot Multitude: If to do all this, and believe only in one God the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible, the most grand, essential, the prime, eternal, everlasting, fundamental Article of the most holy, catholick, universal, and Christian Faith (of which we are) makes one an Atheist; such, my dearest Brethren, are we all, and we glory in it. Let the Infidel and Pagan World say what they will, we shall have the Suffrages of all Christians, under whatever other Denomination distinguished, who cannot be so inconsistent with themselves, as to

take Umbrage at those who believe the prime Article of their (that is, our) holy Faith.

After this manner, thank our great God, have we learned Christ, and after the Way such call Atheism and Heresy (I speak in Brother St. *Paul's* Style) So worship we the God of our Fathers, who (we know) is but One as is our Faith. There is one God, one Faith, one Baptism, one Lord and Saviour of us all.

O thou Eternal ONE! thou Immortal UNITE! thou Incomprehensible MONAS! Never let us swerve from these everlasting Truths. Send out thy Light and thy Truth, that they may lead and bring us to thy holy Hill and thy Tabernacle. We are imprisoned, who shall deliver us from the Body of this Death? We are exiled Children from our Country, when shall we return? Here thou hast placed us as Novices and Probationers, when shall we be professed amongst those blessed Fraternities above, and be made free Denizons of the celestial *Jerusalem*, not built with Hands, and be re-instated in our Innocence? Here we wander in the dark gloomy Vale of Tears and the Shadow of Death, where we remember nothing, and know nothing, and who dares say What dost thou? Here hast thou

thou placed us for Reasons best known to thy Almighty Justice, and thy inscrutable Counsels, into which the curious Pryer is struck blind by the radiant Majesty of thy Glories, thou inaccessible Light! thou eternal Power! Wisdom! Love!

Pardon me, my dearest Brethren, this Digression, which probably however may not be without its Profits, and into which my Meditation on this divine Science generally leads me, of which tho' I know nothing, yet perhaps I have said too much. However, to acquire this, as well as any of the other Sciences, whereby you will come to know, love and honour God, a diligent Application is absolutely necessary, and that cannot be without inward Peace; to obtain which, you must avoid all Tumult, much Company, and the Hurry of all Publick Employment; for which Reasons avoid as much as possible the Court, where a Man must indispensably be obliged to wear the Mask, and where the Language and Customs very ill agree with the Simplicity of the Brotherhood; where the Baits to do Ill are so many and enticing, and the Encouragements to Virtue so few and cold, that a good Man has much ado to hinder himself from being carried away with the Torrent; and ten to one but all his honest Endeavours

deavours to serve his Prince and Country, are represented in a wrong Light, and his faithful Service repaid with Disgrace; there being ever about great Men some fawning Sycophants whose Interest it is to keep honest Persons from them, lest they come to know the Truth of Things. This is the State of all Princes; for let them be never so good themselves, they must see through other People's Eyes, and hear through other People's Ears.

But if any of you should happen to be in any Employment which obliges your constant Attendance here; if your Prince, who knows how to distinguish Merit, should cast his Honours on you unsought, unlookt for; exert your selves like Men. Be affable and courteous to all Men, and that not in Words only, but in Reality; and especially to the Brethren; it is your Duty *particularly* to be kind to them; they will ask nothing unreasonable, they cannot do it; (*Natura paucis contenta*) and they least of all will envy your high Station. Alas! they are sensible the Heights of Honour are not only very slippery, but shew you to all the World, where every one will see your Spots, but few sound your Virtues. The Crowd indeed is pleased with Show and Pageantry; all see your Pomp, but few know

know your Sorrows. A true Brother (Heaven defend us, as from the bluest Plagues, from false ones) envies no one who is mounted on the high Battlements of State; he had infinitely rather live in Security than Grandeur; the Pleasure in such lofty Stations he knows (even of the few Good) can be but little, but the Ruine long, if they chance to fall. He would chuse to hide himself in the Clefts of the Rock, or securely pass his Days in some sweet quiet Shade, happy in Leisure and profoundest Obscurity. His Happiness is, not to be taken notice of; and whilst others place all their imaginary Joy and Satisfaction in Noise and being popular, he desires (to use the Style of a great, but obscure Philosopher) that his soft Minutes may glide away in Obscurity (like subterraneous Streams) unheard, unknown. And thus, when his Days are past away in Silence, would die a good, plain, honest Man; knowing that Death cannot chuse but be to him a mighty Terror, who is popularly known to all the World, and dies only to himself a Stranger. Be wise therefore, ye great ones of this World, be learned, ye that are Judges of the Earth. Kiss the Son, lest he be angry, and so ye perish from the right way; lest he bruise you with his Rod of Iron, and crush you into Pieces like a Potter's Vessel:

Vessel: Remember you must die, and with her meanest Sons pay that Debt of Nature, and be reduced to your primitive Earth, which then will be no ways different from that of the poorest Cottager. Here the Weary rest from Labour, here the Prisoner sleeps in Peace, the Rich and the Poor, the haughty Monarch and the abject Slave lie promiscuous, undisturbed, and have no Distinction in the cold silent Grave. This is the End of all human Glory. Do therefore Justice, yet be merciful; discharge faithfully your respective Duties, and then if you fall from your eminent Heights, you will carry Peace of Mind along with you, and a good Conscience; if you do not die rich, you will die honest Men, and that is much better; for a good Name is better than Riches.

The next Thing that I shall remember you of is, to avoid Politicks and Religion: Have nothing to do with these, as you tender your own Welfare; they will be destructive to your beloved Peace and Quiet, and have undone Millions; and therefore in these latter Days, happy are they who do not trouble themselves about either. You know what I mean. But lest the rash censorious World, or such into whose Hands this Book may fall, from hence fancy we have neither Religion nor Politicks, let such

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know

know their Error : Ours is the best Poliey, it is Honesty ; it is the Policy of the holy Jesus, who never disturbed Governments, but left them as he found them, and rendered to *Cæsar* the Things that were *Cæsar's*. Thus shall Princes love and cherish you, as their most faithful and obedient Children and Servants, and take delight to commune with you, inasmuch as amongst you are found Men excellent in all kinds of Sciences, and who thereby may make their Name, who love and cherish you, immortal.

It is the same thing in relation to the Religion we profess, which is the best that ever was, or will, or can be ; and whoever lives up to it can never perish eternally, for it is the Law of Nature, which is the Law of God, for God is Nature. It is to love God above all things, and our Neighbour as our self ; this is the true, primitive, catholic, and universal Religion, agreed to be so in all Times and Ages, and confirmed by our Lord and Master Jesus Christ, who tells us, that on these hang all the Law and the Prophets. And now I have a convenient Opportunity, hearken to me a little in this Point. You know when the Almighty Architect, after framing this goodly Universe, had built up Man, he gave him a Law to walk

walk by ; this Law was absolutely perfect in it self, for it was God's Law, and consequently wanted nothing to make it better than it was ; this Law indeed Man transgressed, and thence flowed all our Misery. However, after he was put out of Paradise, we do not read he had any other to square his Actions by, no more than his first Sons, the two first Brothers in the World. And now the Infant World, consisting but of a very few People, lived in common according to this Divine Law, till the eldest of the two (the first false Brother) growing sick of Virtue, and swoln with Pride and Cruelty according to the Flesh, (as is after his Example usual in such Cases) persecuting him who was humble according to the Spirit, inhumanly murder'd his and our Brother. O dire Effects of the Lust of Rule and Empire !

However, God repaired this Loss to our common Father, by his third Son *Seth* ; while *Cain*, who by the Parricide of his Brother founded (as almost all ambitious Thirsters after Empire have since done) his Dominion in Blood, and despising the holy Law of Nature, and confiding in his own Strength, first usurped sovereign Sway ; was the first who constituted arbitrary Government, and began to oppress with Force, Rapine, Servitude, and wicked Laws, Men
created

created by God *Free*, and the Sons of a Generation, till these, God's Judgments being now also by them contemned, and all Flesh corrupted, begot those Giants in Iniquity who oppressed the Poor, raised themselves to high Stations by Plunderings and Robberies: and, priding themselves in their Wealth, made their Names famous, imposing them on Regions, Cities, Mountains, Rivers, Waters, and the Sea; whose first Parent (*Cain*) was malicious, envious, incorrigible by God's Correction, a dissembling Traytor, a Spiller of fraternal Blood, an accursed Wanderer and Vagabond, and who added Blasphemy to his Malediction; in short, a FALSE BROTHER.

This wicked and impious Race (for the whole Creation groaned under their Impieties) the Almighty washed off from the Face of the Earth by the Deluge, excepting *Noah*, a just Man in the Generations of *Seth*, with his Family. This good holy Man endeavoured, after the Flood, to restore the Law of Nature which had been so long obscured by the Pride and Impiety of those that perished. But his Sons and their Issue following the Example of the Giants, began to domineer in like manner over their Inferiors, to build mighty Cities and form Kingdoms, so that from *Noah* till *Abra-*

ham there is no mention made of any just Man; for till his Time these haughty Rulers continued most flagrant and enormous Examples of hardy and robust Improbability, Impiety, Confusion, tyrannick Power, Violence, Oppression, Hunting, Luxury, Pomp, and Vanity, and the like Wickedness and Folly, which the Sons of *Noah* had introduced; amongst whom was *Cham* or *Ham*, who, as he was the most wicked of them, so he obtained by Violence the largest share of Dominion. From him descended *Nimbroth*, whom the Scripture describes to be powerful in the Earth, and a mighty Hunter; he built *Babylon*, and was the Beginning of the Confusion of Tongues. This mighty Hunter of Men, as well as Beasts, made severe and rigorous Laws, instituted Degrees of Honour, and Offices, introduced Slavery, and laid heavy Taxes on the People, raised vast Armies, waged cruel Wars, and set up Images and pompous Rites and Ceremonies in Worship, and was, as is believed, the Founder and Father of Idolatry.

In his Time too, it is highly probable, that bloody Sacrifices were invented. It was easy to persuade a Criminal against the Gods, that he might expiate what he deserved to die for, by the Death of a poor Beast; and
if

if the Gods did not eat the reserved Part of the Sacrifice, which was always the best, their Ministers or Vicegerents (the Sacrificators) who in all likelihood had hunted with their Grand Monarch, and loved his Roast-Meat, would eat it for them, and that was as well.

From this same *Cham* proceeded *Cush*, *Mizraim*, and *Canaan*, whence descended the *Ethiopians*, *Egyptians*, and *Canaanites*, all great and most noble Nations indeed, but withal most wicked and abominable, and cursed by God, inasmuch as they contemned his Law, which he gave from the Beginning, and turned aside from his true Worship, and transferred the Glory of the one immortal God to a thousand of his Creatures, to the Sun, and Moon, and Planets, and all the Host of Heaven.

In this condition was the World, when the Almighty chose another just Man, *Abraham* the Father of the Faithful, who by unerring Tradition had received the Divine Truths; for our Great God has always a Number of those who believe in him aright, and worship him in Spirit and in Truth, and write his Law, not in Tables of Stone, but in their Hearts, and who live in Quiet and Peace, private and unknown; as he told the Prophet afterwards, that he had 7000 who had not bent the Knee to *Baal*.

This

This holy Patriarch and his Posterity persevered in their Justice till they were in Danger in *Egypt* to lose it by the Cruelty of a wicked Prince (who knew not *Joseph*) and their Conversation with the Professors of a pompous luxurious Idolatry: Then God raised up *Moses*, a great Astronomer, and a learned Man in Men and Things, who wonderfully freed them from their Servitude after having eased and despoiled their Enemies of their superfluous Gold.

These People he delivered from Servitude after a wonderful Manner from the Fury of an impious King. In the Desert they continued forty Years, tho' their Deliverer might have brought them into the Land of Promise in forty Days: But as this was a most excellent piece of Policy, and worthy the Foresight of *Moses*, so it cannot be sufficiently commended; he knew that a Company of raw undisciplined People, trained up for the most part in keeping of Sheep, would not be a Match for those warlike People, whose Cities and Kingdoms they were to take from them; besides that they might be in Danger of falling into Idolatry, to which by their long Residence in *Egypt*, and their being acquainted with their Flesh-pots, Ragous, or made Dishes (probably deriving their Origin
from

from luxurious Sacrifices) he had observed they were too much addicted.

Every body knows that the *Egyptians* (to whom we owe the Invention of the Zodiac) adored the Sun under those Symbols ; so because that glorious Luminary enters *Aries* in the Month of *March*, they worshipped him under the Symbol of a Lamb, or a human Figure with that Animal's Head, as they did in the following Month under the Symbol of a Calf, or young Bull. *Moses*, whose grand Design was to bring them back to their original divine and most perfect Law, given Man by God Almighty in the Beginning, was resolved to bend all his Thoughts to efface those Tinctures of Idolatry that they had received in their Servitude, by constituting a Religion wonderfully adapted to the present Occasion, with pompous Sacrifices, Rites and Ceremonies, magnificent Sacerdotal and Levitical Vestments, and a vast Number of mystical Hieroglyphics, as the *Egyptians* had ; but with this essential Difference, that these mystic Shadows all tended to set forth the Glory of one God the Creator ; whereas those were entirely subservient to the Worship of a Multitude of Creatures, an Opposition greater than which could never be.

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The first publick Act then of Religion after their Deliverance was the Passover, of the Ceremony of eating the Paschal Lamb, which was in the Month of *March*; so that, in that very Month that the *Egyptians* adored the Ram, the *Israelites* were roasting and eating up this their God, and that too after such a manner, being shod, girded, and with their Staves in their Hands, in a Hurry, and with bitter Herbs, as evidently shewed the highest Contempt and Disdain of this imaginary Deity.

However, as a Specimen of their Propensity to Idolatry, one cannot give a more notorious Instance than the setting up the Golden Calf, which was made of those Earrings and Ornaments they a little before had borrowed of the *Egyptians*. It is true, this piece of Pageantry lasted not long; the well-grounded Zeal of *Moses*, who had the Honour to discourse a long while very familiarly with God, put a Stop to their religious Mirth and Gallantry; the Idol was broken in pieces, burnt, and ground to Powder, and the Crime was no otherwise expiated, than with the Blood of 3000 Souls. It was now high time for *Moses* to look about him; the Law then was form'd with all convenient Diligence and Expedition, and the Decalogue written over again,
and

and that too (to speak in the *Hebrew Style*) by the Finger of God. And certainly, well may it be said to be divinely penn'd, inas-much as it comprehends whatever Man is to act in relation to his God and Neighbour. Whoever will give himself the trouble to read over *Leviticus*, will find what Rites and Ceremonies were superadded in order to keep up this external Pomp and Magnificence, so necessary at that time for the People, who could not at once be brought back to the pure worshipping of the most High in Spirit and in Truth. The eating of the Flesh of Animals was tolerated, as I have elsewhere observed *; but how many Restrictions this Toleration was attended with, every one that looks into the Bible may find; the most delicious Food was absolutely forbidden, as Swines Flesh, and all Shell-Fish; and the manner of dressing was such as required the utmost Scrutiny in relation to the Life of the Animal, and the Blood, as the Life or Soul, was particularly prohibited.

The bloody Sacrifices too were likewise continued, and several other human Inventions, which in those Days God winked at, as he did at the Bill of Divorce; but from

* *Vid.* my Treatise of the Plague, p. 162

the Beginning (I speak the Words of Christ) it was not so. By reason of which external Acts, Symbols, Shadows and Hieroglyphicks (which Christians afterwards explained as Types of the Messiah) this Law (quite opposite to the Christian, which was called the Law of Freedom, and of Men) was called the Law of Children and of Slaves, for it grew so troublesome and so servile at last, thro' such a Multitude of Traditions of Men, that the Yoke was heavier than could be born withal; a Grievance which nothing but the Law of Grace and Liberty could effectually remedy, of which by and by.

And might it not have been reasonably expected after so much noble Industry and Care in instituting such glorious Laws, the Morality of which is incontestible, and all tend to Peace and Happiness, and the exterminating of Rapine, Violence and Oppression, Blood and Slaughter, that these People should have been good and happy? but it was quite the contrary: So that this People of *Israel*, who were a leprous, itchy Race, had no Merit to recommend them to the Divine Favour, but chosen thro' mere Grace, made so little Use of those Benefits, that they grew the most ungrateful, wicked, bloody People on the Face of the Earth. *Moses* indeed, as meek as he otherwise was,
had

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had given them an Example, who growing angry at their setting up the Golden Calf, punished their Guilt with the blessed Slaughter of about 3000 of the People; for *Moses* had said to the *Levites*, who slew every Man his Brother, Companion and Neighbour, consecrate your selves to day to the Lord, every Man upon his Son and upon his Brother, that he may bestow upon you a Blessing this Day. And this Action, which was only upon an extraordinary Emergency, was made a Precedent for the future, and the Honour of God was the Topic for succeeding Murders and Outrages. I pass by the Judges and Captains of *Israel*, as also the Blood that was shed under them, as I do their Democracy, where they quarrell'd with each other till they had quite destroyed the whole Tribe of *Benjamin*, excepting 600 Persons, as also (when they returned again to Aristocracy and Princely Government) the unnatural Murder of *Abimelech*, *Gideon's* Bastard, who by a solemn Slaughter of his 70 Brethren, the legitimate Sons of his Father, upon one Stone, obtained the Sovereign Sway in *Shechem*.

This Infection shedding Blood reached also their Kings. *David*, a Man after God's own Heart, made such an ill Use of the Divine Grace, that he became the Man after

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the Heart of the Devil, and was guilty of Crimes the most horrid and enormous, Adultery and Murder; for after having shamefully debauched the Wife, he basely sacrificed the Husband.

He had killed two hundred Philistines in cold Blood before, to possess himself of their Fore-skins, which he delivered in full Tale (a wonderful *Groupe*) to his sacred Majesty King *Saul*, 100 more than he needed to have done, but as it was a Dowry for his Mistress the Princess *Michal*, it savoured well in those Days, and the doubling the Sum was probably looked upon as a piece of heroic Gallantry, which, had he lived now, the Ladies, I suppose, would not have thanked for.

To secure himself the Kingdom he afterwards caused the seven Sons of *Saul* to be hanged, so that there were none left him to contend with but *Mephibosheth*, a lame, feeble Prince (well for him that he was so) the Son of his Friend *Jonathan*, at whose Death he made such a loud Lamentation. Well might he then have been called the Man of Blood, of which he himself was but too sensible, when he began to reflect and confess, that the Curse of *Shimei* was very just upon him on that account, and came from God. *Libera me sanguinibus*
(for

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(for he had shed Rivers of Blood) was his penitential Song; for the Mercy of God did not forsake him for ever, and his Penitence was as remarkable as his Crimes. Hence one may learn, that the greatest Sinners should never despair on a sincere turning to God, whose Grace is not limited, and his holy Spirit breaths as it listeth: This should learn us also not to pass Sentence on the States of Men; for that may be a Vessel of Grace and Election, which we may fancy to be a Vessel of Wrath and Reprobation.

However, tho' God pardoned his Guilt, yet he would not remit his Punishment, so that he hardly ever could be said to possess the Kingdom of *Israel* in Peace; for while he was living, his Favourite Son *Absalom* invaded his Kingdom in *Hebron*, after whose Death *Sheba* the Son of *Bochri* rose up against him; and some time before he died, his Son *Adonijah*: Tho' indeed this Action of that Prince seems rather to have been to make his Succession secure against *Solomon*, the Son of an adulterous Woman, and his youngest Brother, whom notwithstanding *David* appointed his Heir, so little regard had he to Primogeniture, or indefeasible Hereditary Right; and on his Death-bed commanded him to bring down *Shimei's*
hoary

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hoary Head to the Grave with Blood, altho' he had pardoned him before.

Thus *Solomon* obtained the *Hebrew* Monarchy, which he established by the Blood of his eldest Brother *Adonijah* on the most trivial Pretence in the World: However this King, wise as he was, fell away from God into the grossest Idolatry, for which ten Tribes revolted in *Rehoboam* his Son's Time, and set over them *Jeroboam* for their King, a very wicked Man of the Tribe of *Dan*, who poisoned all *Israel* with Idolatry; and so wicked afterwards were the succeeding Kings of *Israel* and *Judah*, that scarce four of them were really good, so that God delivered them into the hands of the King of *Babylon*, where they remained a long while in a cruel Servitude; afterwards God taking pity on them, these wretched People returned to *Jerusalem*, where they lived some time very happy in a kind of Commonwealth, which was governed by the Priests, the Nobility, and popular Magistrates, till *Aristobulus* the Son of *Hircanus* made himself King, and established himself in the Kingdom of the *Jews* by the Murder of his Mother and Brother; at last, after a great many Kings, it ended under *Archelaus*, that insolent and debauched

bauched Prince, when all *Judea* became a Province to the *Romans*.

But, during this general Corruption, it must not be imagined but there were some few who were not carried away with the Stream; the Brotherhood continued unshaken, and kept their Integrity; amongst whom some of the holy Prophets were inspired to denounce the heavy Judgments of God against these notorious Monsters of Impiety; but they were soon silenc'd for their unseasonable Babbling, by some little harmless Corrections, as having their Brains knocked out, or being sawed asunder, and the like wholesome Severities.

But as the Laity continued in their Wickedness, the Princes were not one jot the better, but rather much worse; so that the High Priest's Office was bought and sold, and fought for, and at last two Persons executed that high Charge by turns.

Thus stood the Affairs of the *Jewish* Nation in the Time of *Augustus Caesar*, when there was a profound Peace all over the World, which was never more polite, and perhaps never more vicious.

The Scepter having now departed from *Judah*, the Messiah, the Prince of Peace, came into the World, and came (as he himself says) not to destroy but to fulfil: But
how,

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how, my dearest Brethren, must that be derstood? it is certain he came to destroy the Shadows, Types, Hieroglyphicks, the bloody Sacrifices, and the whole Ceremonial Law, or else his Disciples and Followers have led us in the dark. He came not then to destroy, but to fulfil, what was couched under all these, and all what was delivered by the Prophets, in relation to his Kingdom; to be the Restorer of corrupted Nature, and to bring back Man again to his primæval State of Integrity, which the *Mosaic* Law could never do; to deliver us from Bondage, and make us *Free*, to bring us from Darkness into Light, and to be our Lord, Master, Saviour, and Redeemer from utter Perdition and Ruine for ever. He came to beat down the Empire of Sin, and the Poms and Vanities of this wicked World; his Divine Sermons and Discourses were levelled against these, and the Pride, Hypocrisy, Avarice, Luxury and Cruelty of the Scribes and Pharisees, Priests and Levites, who of the House of Prayer had made a Den of Thieves, and an Exchange for Usurers and Extortioners. To these Orthodox Teachers of the Law, he prefers in the Parable of the good *Samaritan*, a tender-hearted charitable Heretick, who bound up the Wounds of a distressed Traveller,

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veller that had fallen amongst Thieves, conveyed him safely to a Lodging, and furnished him with Money, without making known his Name or Place of Abode; while the Priest and Levite, inured to shedding Blood, unconcerned at his piercing Groans, march serenely by, and who when they vouchsafe to bestow an Alms, sound a Trumpet, and do it in publick Places.

This is what these Devourers of Widows Houses, these whited Sepulchres, Generation of Vipers and Murderers (upon whom he charges all the Guilt of shedding innocent Blood, from that of righteous *Abel* to the Blood of *Zacharias*, the Son of *Barachias*, whom they slew between the Temple and the Altar) could by no means bear, their Eyes were dazzled and confounded with the Splendor of his Divine Doctrines, which were so strong, nervous, and irrefragable, that some amongst them even owned he taught with Authority, and that no One ever spoke like him. These turbulent Spirits therefore acting like what they were, never rested till they had put him to Death for a Malefactor, an utter Enemy to *Cæsar* (whom they themselves believed to be an Usurper) and a Sower of Sedition, who was Meekness and Peace it self, and whose Life was nothing but one continued Series

of doing Good. How Nature was startled at this diabolical piece of Ingratitude the World was too sensible; such strange Phœnomena startled the wise Men of the Earth, *Athens* was astonish'd, and her Philosophy was now no more. This made the amazed *Areopagite* cry out, Either the God of Nature suffers, or the Frame of the whole World is dissolved.

Thus suffered our Great, our Immortal Master, who came into the World to do the Will of his Father which is in Heaven, and whose Brethren we are (as he says himself) if we do so too. If you ask me what this Will of his Father is, I answer, it is Christ's Will, who is of one and the same Will and Substance with his Father; and this I need not to repeat to you, it is as plain as the Noon-day Sun, to be found in what he himself says, and whom alone if we hear, it is sufficient; his Precepts are clear and expressive, obvious to the meanest Capacity. And it would have been better for the Christian World, had they kept up to this Divine Rule, and not obscured his sacred Religion with so many senseless impertinent Speculations, *Aristotelian* and *Heathenish* Distinctions, and the unintelligible Jargon of the Schools, by which they have almost distinguished all Religion out of the World;

World ; so that too often we see many a Venerable Professor pass many Years to acquire the Faculty of rattling out a company of barbarous Terms, that have no manner of Meaning in them, and by which, after so long a Study, they are not one jot the honester, and omit the easy and amiable Practice of the common Duties of Love and Charity.

You see now what is our Profession ; it is the Law of Nature, which being almost lost, was endeavoured to be retrieved, or, at least some how kept up by the Shadows of *Moses*, but entirely restored by the Law of Grace, by Jesus Christ the Son of God.

You have been remembred, that under the Law of Nature Mankind had no Propriety, but lived in common, and as there was no Superfluity, so there was nothing wanting ; no anxious Cares then of heaping up Riches, or Solitude for future Provisions distracted their Repose, or interrupted their sweet Contemplations. This way of Life continued in the Generations of *Seth*, who were called the Sons of God, till some of them, allured by the Daughters of Men, the Children of *Cain*, corrupted themselves, and fell into those extravagant Impieties that drew down the Deluge.

This same way of living was revived by *Noah* after the Flood, till the Pride of his

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Posterity, who ran into those tyrannic Proprieties which have undone the World, and almost destroyed it. It came however down by Tradition to *Abraham* and his Descendants, who were Keepers of Sheep in the Land of *Egypt* for 430 Years. After their Delivery they lived in the same manner, and tho' afterwards the Generality, when they began to live in Cities, abandoned it, yet this Spirit remained amongst their greatest Men for Wisdom, and in the Colleges of the Prophets and their Sons, and which was brought in a more particular manner to its primitive Lustre by Jesus Christ, who called and composed a Fraternity first of the Apostles, who afterwards admitted others, whom they thought worthy, into the Society, where the Contempt of the World, and Money (no otherwise than it subserved to the Necessities of Life, and charitable Uses) was always kept up as a distinguishing Mark of the Faithful, that is, the Brethren, for they were first called Christians at *Antioch*, so that they were of one Heart and one Soul, neither said any of them that aught of the Things which he possessed was his own, but they had all Things in common, neither was any among them that lacked; for as many of them as were Possessors of Lands or Houses sold them, and brought the Prices of the Things

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Things that were sold, and laid them down at the Apostles Feet, and Distribution was made unto every Man according as he had need. Avarice (the Bane of humane Society) was detested, loathed, abhorred, as the Root and Foundation of all Evil; it was what, my dearest Brethren, ruined *Judas Iscariot*, and made him the first *False Brother* under the Law of Grace, who for a little sordid Pelf proved the most wicked Traitor in the World, the Horrors of whose Perfidy lay so terrible on his Conscience, that he could not survive them, but growing desperate, put an end to his Sorrows by an ignominious Death; he hanged himself, and burst asunder, and all his Bowels gushed out, and his Bishoprick another took.

You may remember, that the next terrible Punishment of a *False Brother* was on *Ananias*, who had indeed a Desire to come into the Brotherhood and Apostolical way of Life; and accordingly (for this was a Pre-requisite thereto) sold a Possession and kept back Part of the Price, and brought a certain Part, and laid it at the Apostles Feet, for which fraudulent Act he was struck dead by holy Brother St. *Peter*.

This living in common was looked upon as an essential Point among the Brethren (who, as I observed before, were at *Antioch* first

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first called Christians) that the primitive Brethren kept it up for 300 Years successively after the Death of their Lord and Master, the Holy Jesus; and the Bishops of *Rome*, who were almost all of them martyr'd for the Religion of the Brotherhood or Christianity (which is the same thing) religiously maintained it.

These Bishops, or Overseers (as the Name imports) had the Care and Oversight of the common Treasury, then worthily called the Treasure of the Church, and dispensed to every one according to their several Necessities. And Brother *Lawrence*, a Deacon to Bishop (or Overseer) *Xystus*, or *Sixtus*, was put to a most cruel Death, broiled on a Grid-iron, because, as the Tyrant thought, he mocked him, when he told him that *there* (pointing to some poor Brethren) he had disposed of the Church's Treasure.

Nor was this State interrupted till *Constantine* the Great turned Christian, who rebuilt or repaired *Byzantium* to rival *Rome*, and called it, (as *Romulus* did *Rome*) after his Name, *Constantinople*; to which he transferred the Empire, and (in this too like the Founder of *Rome*) laid its Foundation in Parricide, in the Blood of his Sisters Husband and Son, and that of his own Wife and Child.

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The Courtiers and great Men, who always conform to the Example of the Prince, turned Christians too, and the Draught of Fishes was so very great, that the Net broke, and there were found infinitely more bad than good. The Truth of it was, the Church then grew at ease, and had certain Stipends settled on her Priests and Pastors, who now (so true it is that the Blood of the Martyrs is the Seed of the Church) living at Ease and Plenty, forgot by Degrees their original Institution, and conversing with the Court, learned its Modes and Fashions, and took on themselves high Titles; the poor Pastors or Bishops swelled into Lords, and the humble Successor of St. *Peter*, the Servant of the Servants of God, from an Overseer grew into a Sovereign Pontiff, or PONTIFEX MAXIMUS, which meant no more amongst the antient *Romans* than *Bridge-Master General*. A great Number too of Pagan Rites and Ceremonies were introduced to make it a glorious Church, fit for Emperors and Kings, and People of Quality; but as these Titles were of little moment, and these Ceremonies innocent enough in themselves, and might conduce to outward Decency, they could not in the main be any Hindrance to Devotion, and consequently no Cause of Separation.

But

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But this was not all; the Philosophy of *Aristotle*, and dark obscure Terms and Sophisms were introduced into Christian Schools, with ridiculous Subtilties, vocal and nominal Controversies, chimerical Notions, *Entia Rationis*, *Generetas in Concreto*, Ubications, Quandations, with all the confused barbarous Ribaldry, and venerable Gibberish of noisy, empty, positive, conceited, dogmatical, ignorant Pædagogues and scientific Blockheads.

After these Reverend Fooleries, the whole World ran a whoring, as the *Israelites* did after *Gideon's Ephod*; and these learned Doctors and *Magistri nostri*, being thus employed in these sublime Speculations, things of greater Moment, forgot to inculcate the Practice of good Works, the Mechanical Part of Religion; so that all Immorality flowed in like an irresistible Deluge, and there was more Wickedness and Impiety practised amongst Christians, than ever amongst the *Jews* and Infidels; and nothing left but the very Names of Christ and Christianity, which were often abused to carry on the Designs of wicked, ambitious, and turbulent Men; so that the Religion of the Prince of Peace was made to patronize and countenance all sorts of Violence, Rapine, Murders, Sacrileges, Tyrannies, and
Rebellions;

Rebellions; and the holy Scriptures, as the Casuists knew how, were made a Nose of Wax, and contending Parties, tho' never so diametrically opposite to each other, had God on their side, with whose most adorable Name all their several Parricides, Burnings, Massacres and Plunderings were sanctified.

Neither did things rest here; People were to be dragooned into Religion; Whips, Wracks, Tortures, Burnings, Inquisitions, Star-Chambers, Spiritual Courts, Ecclesiastical Censures, Excommunications (I aim at no Sect or Communion in particular, they were all alike) were set up as wholsome, Soul-saving Engines to screw People into Peace of Conscience, while perhaps the poor *Culprit*, tho' he could not express himself in the uncouth Language of the Schools was as Orthodox as the spiritual inquisitive Bloodhound, who could notwithstanding be so charitable as to change all Penalties into a pecuniary Mulct, if the Party could but provide a sufficient Quantity of that Catholicon which cures all things, tho' never so inveterate, and is every where orthodoxly current.

——— *quæ non miracula præstas*

Auri sacra fames!

Good Men lamented these Calamities,

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and

and the Brethren sigh'd to Heaven, and wish'd a Reformation. The several religious Orders in the Churches of *Rome* and *Greece* aimed at it, and had very good Notions and Designs for that Work; and tho' amongst these Recluses, Sciences have been in a great Measure encouraged, and to these Bodies we owe several invaluable Treasures, yet because their Fraternities consist only of single Persons, and lie under particular Restrictions, they do not altogether answer the Ends of the Brotherhood, who cannot subsist without being *Free*.

However, it is earnestly to be wish'd, that some Prince or Great Men would (and they would if they knew us) cast on us a favourable Eye, by this means would they encourage Arts and Sciences, which have been always worthy the Care of the wisest and best of Men; this would open a glorious way to celebrate the wonderful Works of the Almighty, and to do good to Men (which is all our End and Aim) and of consequence should we most cordially pray for our Noble and Illustrious Benefactors, and transmit their Name with Honour to remotest Posterity.

Drawing now towards a Conclusion, I shall beg your Attention to two or three things

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Things more, before I take my Leave of you.

Avoid all Companies where ridiculing of Religion is thought witty, and more especially when the wretched Discourse is turned upon the adorable Mystery of the most Holy Trinity, which is an eternal Doctrine, believed by Wise Men in all Ages. The antient Philosophers, who had no revealed Religion, no other Light but the Light of Nature, taught and believed this most sacred Truth, as I could shew in a proper place as clear as the Sun. The *Platonics*, for Example, to instance no more, acknowledge in the Godhead three Persons; the first they called the Father of the Universe, or of all things; the second the Son and first Mind; that is, according to *Plotinus* and *Philo*, the Divine Intellect, flowing from God the Father, as Light from Light, or the Word that is spoken from the Speaker: Hence he was called the *Λόγος*, VERBUM, or WORD, Light of Light, and the Splendor of God the Father; and the third they called the Spirit or *Anima Mundi*, which Dove-like sat brooding on the Face of the Waters, and with its celestial, amatorial, genial Heat, hatcht the Universe.

All this, and much more, could I shew, if required, from a Cloud of Witnesses, abstracting from the commonly-received Doctrines of Christianity, which these witty Gentlemen (pretend what they will) seem to have very little regard to.

It is also well-becoming the Brotherhood to be very respectful to all Clergymen, especially those of the Established Church. In the next place, never on any account connive at what the Wits of the Age call roasting of a Parson; which besides that it does no ways suit with a Gentleman or honest Man (which is the same thing) is barbarous and cruel; it brings him that is thus baited into Contempt with the People, who are easily carried away with flashy Wit and Ridicule (for nothing is so easy as to ridicule Religion) so that by degrees, when People despise his Instructions, no body will go to hear him, which is a sacrilegious Robbery of his good Name, according to all Divines, a Hindrance to his Preferment, and consequently to the better providing for his Family. There is no Tradesman but would think this Usage very cruel.

Take care also not to be concerned in your Dealings with litigious Persons, who on every Trifle are for going to Law; rather

ther make up your Difference, though you lose by it. Remember the Words of your Divine Master ; If any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloak also. The Reason is obvious, *viz.* lest the Lawyer come with his *Fieri facias*, and strip thee to the Skin. I speak not of the good, for there are a great many very worthy Members of this Profession, Men of true Honour and Integrity, our Bulwarks against Oppression and Injustice ; but I speak of those poor, wretched, ignorant, pitiful Solicitors, Cause-Pedlars, Sowers of Discord, Pettifoggers, and Setters, those scandalous Vermin of the Law ; those rapacious Harpies, insatiate Cormorants, Canibals and Devourers of Mankind, who tear out and gnaw our Bowels, and suck our Blood and Vitals, and for a trivial, scandalous, little, sordid Lucre, bring frequently irreparable Ruine on such as are so unhappy as to come in their way ; regardless, like the deaf Adder, to the Tears of the helpless Orphan and Widow.

These are the very Dregs of Mankind, miserable abandoned Wretches, who as they live, so, without a miraculous Act of the Divine Goodness, die without Remorse ; or, if they reflect before they go hence,
how

how racking, how torturing must those dire and dreadful Reflections be, when they find themselves not able to make Restitution for their dishonest Gains, and without which it is impossible according to the best Divines to have any Hopes of future Happiness? These Makebates, Incendiaries, and common Barreters, of all Men are most miserable, for they take such Care by their Rapacity (like some wretched Botchers) never to be employed twice, and are therefore ever poor, and the Scorn and Contempt (being indeed the Outcast and Offal) of Mankind.

But these Monsters can no more affect the Honour of the sage Administrators of the Law, than a prating, noisy, nonsensical Mountebank the skilful Physician, or a false Brother our sacred Fraternity; that sacred Fraternity, whose very Soul and Life is Charity, which is to love and honour all Men, to comfort the feeble minded, to support the weak and infirm, to heal the Sick, to help the Fatherless and Widow, and cover the Frailties of our Neighbour; for Charity (I speak in the Words of Brother Saint *Paul*) is kind, not easily provoked, thinketh no Evil.

Let

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Let us therefore, my dearest Brethren, never be easily persuaded to think Evil of any one, much less of a Brother, if we hear any evil Report of him; let us, according to the Divine Rules of Love and Charity, believe it not, but stifle the Viper in its Birth, and admonish our Brother; who, if we do it with a Spirit of Sincerity and brotherly Love, will thank us (nothing making Instruction so unacceptable as a haughty, dogmatical Utterance) so shall we be a Stay and Comfort to him from malicious and envious Tongues, from whose poisonous Effects the best of Men are not sure to be free.

O my dearest Brethren, let us love one another. This is the sacred Advice of Saint *John* the Divine, that beloved Disciple of the Holy Jesus, our blessed Master; for (says he) Love is of God, and every one that loveth is born of God, and knoweth God: He that loveth not, knoweth not God, for God is Love. If a Man say he loveth God, and hateth his Brother, he is a Liar; for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

O may our good and merciful God ever deliver and defend us from these Liars,
these

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these Brother-haters, these Sowers of Discord amongst Brethren, these Companions and Abettors of Calumny and Detraction, these Enemies of God and Man. And if any such have already crept in amongst us, thro' the Negligence or Ignorance of the Watchmen upon the Walls, hard is our Lot indeed. Our holy Brother *St. Paul*, though he suffered infinite Perils, as he recounts himself, yet the Perils among *False Brethren* were what seemed most to touch his righteous Soul; for most dangerous are a Man's Enemies, when they are of his own House.

These, my dearest Brethren, are Thieves and Robbers, and never entred into the Sheepfold by the Door, but climbed up some other way. These make their Belly their God, and their little sordid Interest their Idol; but *Regnum Caelorum non est Cibus & Potus*. These follow the Brethren as the Multitude did our great Lord, Master, and Exemplar, for the Loaves and Fishes, and like them would cry *Hosanna* to day, and to morrow *Crucify, Crucify*: They are unworthy Dogs, Animals which are not only to be debarred from eating the Childrens Bread, but to be shut out from licking up the Crumbs that fall from their Table. Let these be ever excluded the
Congrega-

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Congregation of the Faithful; let their Names be rased for ever out of the Book *M*, and be buried in eternal Oblivion, whose Portion will be with Hypocrites, Makebates, Incendiaries, and Spillers of Blood, red, black and purple. And who all, unless they opportunely repent, will be overtaken by the rigorous Judgments of God for their Falshoods and Perjuries, as were their Brother Caitiffs, those perfidious Traitors and Liars, *Cain, Judas and Ananias*.

And now, my Brethren, you of the higher Class, permit me a few Words, since you are but few; and these few Words I shall speak to you in Riddles, because to you it is given to know those Mysteries which are hidden from the Unworthy.

Have you not seen then, my dearest Brethren, that stupendous Bath, filled with most limpid Water, than which no Pure can be purer, of such admirable Mechanism that makes even the greatest Philosopher gaze with Wonder and Astonishment, and is the Subject of the eternal Contemplation of the wisest Men. Its Form is a Quadrate sublimely placed on six others, blazing all with celestial Jewels, each angularly supported with four Lions. Here repose our

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mighty King and Queen (I speak foolishly, I am not worthy to be of you) the King shining in his glorious Apparel of transparent incorruptible Gold, beset with living Sapphires; he is fair and ruddy, and feeds amongst the Lillies; his Eyes two Carbuncles the most brilliant, darting prolifick, never-dying Fires; and his large flowing Hair, blacker than the deepest Black, or Plumage of the long-lived Crow; his Royal Comfort vested in Tissue of immortal Silver, watered with Emeralds, Pearl and Coral. O mystical Union! O admirable Commerce!

Cast now your Eyes to the Basis of this celestial Structure, and you will discover just before it a large Basen of Porphyrian Marble, receiving from the Mouth of a large Lion's Head, to which two Bodies displayed on each side of it are conjoined, a greenish Fountain of liquid Jasper. Ponder this well, and consider. Haunt no more the Woods and Forests; (I speak as a Fool) hunt no more the fleet Hart; let the flying Eagle fly unobserved; busy your selves no longer with the dancing Ideot, swollen Toads, and his own Tail-devouring Dragon; leave these as Elements to your *Tyr-*
nes.

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The Object of your Wishes and Desires (some of you may perhaps have obtained it, I speak as a Fool) is that admirable thing which hath a Substance neither too fiery, nor altogether earthy, nor simply watery; neither a Quality the most acute, or most obtuse, but of a middle Nature, and light to the Touch, and in some manner soft, at least not hard; not having Asperity, but even in some sort sweet to the Taste, odorous to the Smell, grateful to the Sight, agreeable and delectable to the Hearing, and pleasant to the Thought; in short, that One only Thing besides which there is no other, and yet every where possible to be found, the blessed and most sacred Subject of the Square of wise Men, that is——— I had almost blabbed it out, and been sacrilegiously perjured. I shall therefore speak of it with a Circumlocution yet more dark and obscure, that none but the Sons of Science, and those who are illuminated with the sublimest Mysteries and profoundest Secrets of MASONRY may understand——— It is then, what brings you, my dearest Brethren, to that pellucid, diaphanous Palace of the true disinterested Lovers of Wisdom, that transparent Pyra-
mid

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mid of purple Salt more sparkling and radiant than the finest orient Ruby, in the Centre of which reposes inaccessible Light epitomiz'd, that incorruptible celestial Fire, blazing like burning Crystal, and brighter than the Sun in his full Meridian Glories, which is that immortal, eternal, never-dying PYROPUS, the King of Gemms, whence proceeds every thing that is great, and wise, and happy.

These Things are deeply hidden from common View, and covered with Pavilions of thickest Darkness, that what is sacred may not be given to Dogs, or your Pearls cast before Swine, lest they trample them under Feet, and turn again and rent you.

However, this will by no means hinder you from doing good where there are worthy Objects, and you know the Day is now far gone, and the Night approaches when no Man can work: Wherefore,

O my most beloved and for-ever-blessed Brethren, hear me, hear the Voice of your Brother.

We have promised great Things.

Greater

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Greater Things are promised to us,

Let us keep these.

Let us sigh after those.

Small is our Suffering.

The Glory infinite.

Many are called,

Few chosen.

There is a just Reward for all.

Brethren, while we have Time, let us do good Works.

Finally, Brethren, (I speak now to you in holy Brother Saint *Paul's* Words) farewell, be perfect, be of good Comfort, be of one Mind, live in Peace; and the God of Love and Peace shall be with you.

And now to our great Master in Heaven, to him who is the faithful Witness, and the first-begotten of the Dead, and the Prince of the Kings of the Earth; unto him that loved us and washed us from
our

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our Sins in his own Blood, and hath made
us Kings and Priests unto God and his
Father, to him be Glory and Dominion
for ever and ever. *Amen.*

March 1st,
1721.

Eugenius Philalethes, Jun.
F. R. S.



THE

A U T H O R S
A N D
B O O K S
Made use of in this
W O R K.



A.
Albertus Magnus.
Aldroandus.
Alexand. Benedictus.
Alexander Cornelius.
St. Ambrose.
Anacreon.
Aquinas.
Areies.
Argole.

Arnoldus de Villa Nova.
St. Athanasius.
Athenæus.
St. Augustine.
Aulugellus.
B.
Barthema (Lewis.)
St. Basil.
Beker.
Berosus.
Beyerling.
h
Bonfinius

Bonfinius.
Buchanan.
Butler.

Ester.
Estius.
Monf. de St. Evremont.
Euripides.
Eusebius.
Ezechiel the Prophet.

Cajetan.
Cassini.
Cardan.
Castenada.
Cedrenus.

F.
Fazel.
Dom Felibien.
Fiorament.
Florus.
Fulgentius.
Furetiere.

Cesar.
Cicero.
Charas.
Chierici (Peter).
M. l'Abbé de Choise.

G.
Galen.
Gemas.
Gesner.
Guido Donatus.
Guido Bituricensis.

Clavius.
Monf. de Commiers.
Collenuccio.
Cornaro.
Cragius.
Ctesias.

H.

Habakkuk.
Haggai the Prophet.
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Hippocrates.
Hollander (Isaac).
Homer.
Hoseah.
Hugo de S. Victore.

D.
Daper.
David the King.
Deuteronomy.
Diodorus Siculus.
Diogenes Laertius.
Monf. Dubois of the
French Academy.

E.

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Elias Cretensis.

St. Jerom.
Job.
Jonas.

Josephus.

Josephus.

Isaiab the Prophet.

Isogonus.

Judeth.

Junctin.

Justus Lipsius.

Justin.

Juvenal.

K.

Kings.

Korndorfer.

L.

Lactantius.

Des Landes on Persia.

Lessius.

Leviticus.

Lorichius.

M.

Dom Mabillon.

Macchabees.

Macrobius.

Maffei.

Marmol.

Martial.

Martyr (Peter.)

Meursius.

Mezerai.

Morin.

Moses.

N.

Numbers.

O.

Olaus Magnus.

Onesicrates.

Origen.

Ovid.

P.

Paganus.

Paracelsus.

Pausanias.

Monf. Pelletier de

Rouen.

Petrus de Natalibus.

Philo Judeus.

Pietro della Valle.

Pigafetta.

Monf. Du Pin.

Plato.

Pliny.

Plutarch.

Postel.

Ptolemy.

Polybius.

Pomponius.

St. Prosper

Q.

Quintus Curtius.

Quintilian.

R.

Reddi.

Rudbeck.

Mr. l'Abbé Roussau.

Dom Thierry Ruinart.

IX. AUTHORS and Books, &c.

Sanctorius.
Scotus the Grey Friar.
Scotus the Jesuit.
Seneca.
Silius Italicus.
Sleydan.
Strabo.
Suetonius.
Tertullian.
Theophanes.
M. de Thou.
Thucydides.
Titus Livius.
Torquemada.
M. Tournaine.
M. l'Abbé de la Trappe
de Rancé.

Valentinus Basilins.
Van Helmont.
Mons. l'Abbé de Vallo-
mont.
Valescus Tarentatius.
Valerius Maximus.
Vatable.
M. l'Abbé de Vertot.
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*

LONG

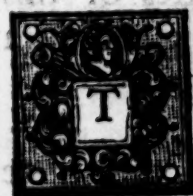


LONG LIVERS, &c.



CHAP. I.

Of the Immortality of the First Man.



THE Almighty One Eternal God, who during all Eternity was happy in *himself, resolved to form out of nothing Creatures capable to adore, and praise, and love him: for this great and noble End he made Man; and this vast Universe, destined for his Use, was immediately subjected to his Dominion.

* Ante omnia erat Deus solus, & ipse sibi & mundus, & locus, & omnia. *Tertullian.*

Man at the very instant of his Creation was endowed with Immortality, whereby he might have fully possessed those good things the great Creator had so richly and abundantly provided for him, on Condition he had remained faithful in his Duty and Obedience.

This Immortality depended on the Innocence in which our first Father remained some time. The Tree of Life, which was in the middle of the terrestrial Paradise, was to preserve it; it had Power to repair the Injuries of Time; its Virtue was capable to preserve Nature, which the Tree of the Knowledge of Good and Evil would inevitably destroy: The wonderful Qualities of this Tree of Life was sufficient to guard him from Death.

Man notwithstanding was in this State of Innocence composed of Parts the Contrariety of which could hurt him: The natural Heat, by which he lived, devoured his radical Moisture; in vain did he make use of Aliment more nutritive than ours*; he was

* Corpus ejus cibo & potu egebat, nè fame afficeretur & siti. *Aug. l. 13. de Civitate Dei, cap. 20.*

under a Necessity to repair the Disorders which this Fire that inwardly devoured him was the Cause of; and as Providence did not abandon criminal Man afterwards, so had it then provided the Tree of Life for him, when innocent, to defend him from that secret Enemy, which by little and little consumed, and would at last destroy him.

This * Tree of Life preserving Man from that Destruction caused by Elementary Qualities which entred even his Food, removed him from that Languor, the contrary Causes of which were insensibly disposed to bring him to his End.

The Roots and Fruits he fed on, how excellent soever, could not prolong the Days of Man by their Goodness and Savour, which the new and fresh Earth communicated to its first Productions; they could not alone keep him in that Condition that was necessary to preserve the Prerogatives of his Immortality.

To supply this Deficiency, Man was to make use of the Fruit of this Tree of Life,

* Habebat sustentaculum animali corpori, nè indigentia læderetur; de ligno autem vitæ, nè senectute perduceretur ad mortem. *Aug. l. 1. contra Julian. cap. 14.*

as an agreeable and universal Medicine; this Fruit had the Virtue to renew his Forces, and maintain him in the eminent Qualities of his Creation, quite different from the Tree of Knowledge, which would bring him to Death.

As Prudence was natural to our first Father, he did not stay till Years diminished his Vigour, or tarnish'd the Brightness of that perpetual Youth which he was to enjoy*; he opportunely made use of this celestial Fruit, so that neither the Agility of his Body, nor the Vivacity of his Soul, ever suffered any Alteration; and this Fruit coming in as an Assistant to his ordinary Food, which then consisted of Roots, Herbs, and Fruits (for in the golden Days of Innocence one part of the Creation did not live by the Destruction of another) banished from him all Fears of Sicknes or the least Infir-
mity.

In this happy Situation, where Man was employed only in praising God that little Space it endured, this Man (always young)

* *Ligno vitæ à mortis necessitate prohibebatur atque juventutis flore tenebatur. Augustin. Lib. 13. de Civitate Dei. cap. 20.*

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had all the Advantages of old Age * without experiencing its Miseries; his Reason without Experience had Light enough to guide him; he did not weaken his Body by his Application to Study to render his Soul superior: For these two Parts, equally innocent, formed no Desires contrary to each other; both seemed to act in Concert for the Happiness of the Creature.

One of the principal Wonders of the Tree of Life was to preserve Man from Death †; it so closely united the Soul with the Body, that the Number of Years could not separate it, if Innocence had always sustained their Harmony and Union, and prevented their Division.

O dreadful Division, the Cause of the fatal Error of the Father of Men! From this Moment his Crime made him mortal; his Eyes opened themselves and beheld his Misery; his Nakedness (till then innocent) made him sensible that he was now become criminal in eating the Fruit of the Tree of

* Habebat de lignorum fructibus refectionem contra defectionem; & de ligno vitæ, Stabilitatem contra vetustatem. *Aug. lib. de peccat. Meritis, cap. 3.*

† De Ligno vitæ propterea gustabatur ne mors eis subreperet vel senectute confecti decursis temporum spatii interirent. *Aug. lib. 13. de Civit. Dei, cap. 20.*

Know

Knowledge; he lost the rare Privilege of Immortality; he died. * The terrible Sentence pronounced against his Prevarication was executed, and his wretched Posterity are too sensible of its dolorous Consequences †.

As *Adam* was not immortal so much thro' his proper Constitution ‖, as by borrowed Succour, so that the Necessity of employing it, taught him that he owed this Advantage to the pure Liberality of his Creator; so soon as this Succour was wanting, he was too weak to support himself by his own Power: Innocence having abandoned him, every thing concurred to his Destruction; his Perdition was adjudged; the exterminating Angel cast him out of the terrestrial Paradise; he lost his Authority over the whole Creation; even the very Brutes, whom he gave Names to, knew him no more. He became a Vagabond upon the Face of the Earth, a Fugitive, a Wretch. This Chief, this King and Emperor of all Nature, was soon its Slave; his Misery even touched the Heart of that great BEING whom he had

* The Wages of Sin is Death, *Rom. cap. vi. v. 23.*

† Mors homini non accideret nisi ex poenā quam præcesserat Culpa, *Aug. de verbis Apost. Serm. 172. Cap. 1.*

‖ Immortalitas ista ei præstabatur de Ligno Vitæ non de Constitutione Naturæ, *Aug. lib. 6. de Genesi.*

offended;

offended; the Bounty of the Almighty seemed alarmed; and lest the Fruit of the Tree of Life should render the Miseries of Man eternal, by preserving him a long time from Death, his Life was then reduced to a shorter Continuance, and thro' Compassion to his Wretchedness, his Immortality, as to his Body, was no more.

A jealous Demon, a curious Wife, a Spirit too complaisant, a forbidden Tree, caused *Adam's* Crime; all destroyed his Innocence, when he had tasted that which was to have been the Proof of his Submission; this Disobedience put Bounds to his Days, which had none before: It made him lose his Sanctity and Justice in which he was created, his Body ceased to be immortal, tho' his Soul still continued to be so.

Undoubtedly Man was not sensible of the Value of that blessed Immortality, till after he had lost it; and as Privation generally excites Desires, this Loss soon gave him an eager Desire to recover what he had so negligently parted with.

The Fear of Death, and Desire of Life, were after this sensible Loss, Passions most natural to Man; he has Apprehensions of losing

sing his Life as soon as he begins to be. He desires to perpetuate his Days without comprehending how few they are: And despairing to bring this about himself, he tries at least to immortalize his Name by his famous Actions.

Thus Men desire Children, to live again in future Times by their Posterity; Learned Men write to delude Oblivion by the Reputation of their Works; Princes build Palaces and Cities to make themselves for their Magnificence famous after Death; and Conquerors make the World desolate, to establish to themselves Renown, surrounded with horrid Slaughter, and Seas of Blood. These Scourges of Mankind serve even as Ornaments to their dreadful Mausoleums*; and one might say, they laboured to carry their bloody Remembrance to the most darksome Gloom of Futurity.

This is the Sentiment of *Tertullian* in treating of the Desires of our Soul to immortalize it self†; he says, That this Pas-

* *Quis non hodie Memoriz post mortem frequentandæ ita studeat, ut vel literaturæ operibus, vel simplici laudem morum vel ipsorum sepulchrorum ambitione nomen suum servet? Tertullian de Testimonio Animæ.*

† *Omnibus fere ingenua est Famæ post Mortem Cupido,*
sion

sion which continues with it, of a continual Duration, is a certain Proof of its immortal Origin.

The Naturalists add, that Man having been created for Immortality, there still remains within him a Principle which cannot be destroyed. This Opinion persuades them that Man's Body has in it an inexhaustible Source of a Balm, capable to recover this long Life. They say, that it is in the Blood, in the Milk, in the Fat, in the Bones, Brain, Skull and Gall.

Beker the famous Physician maintains, That God having endued most Beasts with an infinity of excellent Antidotes, as may be found in the Hart, Viper, Wolf, Hare, Fox; and even in Stones, in which one finds amuletic Virtues, such as the Jasper which stops Blood, the Sapphire which preserves the Sight in the Small-Pox, and the nephritick Stone which comforts the Reins: It has pleased the divine Goodness, plentifully to furnish the Body of Man, and which as much surpasses those in Brutes, as the rational Soul surpasses in Dignity the rest of the Creation.

C

Man

Man in Effect was destin'd to be King of Nature, his Soul, his noblest part, being immortal, and equalling the Angels, communicated to his Body that Majesty which yet shines in his Countenance. It is this which demands such Respect from all other animated Beings; they acknowledge and revere that sacred TAU of Immortality, with which his Soul will be marked for ever.

This makes it believed, that Man's body must have in it a thousand Virtues, the Remains of his ancient Prerogatives. Divines agree, that it contains in it a Principle of Life, being originally immortal: Sin, which afterwards subjected Man to Death, deprived him of this prime Privilege in relation to his Body, without destroying his Nature, or doing any thing in relation to the Immortality of his Soul.

Not that the Body was always to continue upon Earth, God having placed Man in the Garden of Pleasure, only to keep it and adore his Creator, and to work out his Sanctification, by his Fidelity and Adoration.

Then

Then confirmed in his Innocence, and penetrated with a desire of possessing his God, a sweet Ecstasy would have ravished him to Heaven, that shining Residence, which the Spirit, according to *St. Paul*, cannot comprehend. The Soul assisted by a superabundant Favour, would have glorified his Body; a Happiness now deferred us, till we have expiated the Transgression of the Law. A Proof that this Immortality is not absolutely lost, the divine Mercies have only put it at a Distance, in Respect of those who shall reverse the Sentence given against our first Parents. So that the Prerogative of an eternal Duration was only interrupted, and not extinguished by Sin. The Sacraments of the Church renew Man every Day to Grace, in order to make him live again to Eternity.

But it must be owned, that Man in vain desires now this lost Immortality, all flies and passes away with him; the Loss of his Innocence was the boundless Term of his Happiness. This Term gave a beginning to his Miseries, and was the Source and Fountain of his Misfortunes; Original Sin, which since has infected the whole Mass of

Mankind, is only effaced by the unexpected Succour of Baptism.

Death however did not so soon take away the first Inhabitants of the Earth, in as much as there were several who lived nine hundred Years and upwards.

It may indeed be said, that then the Earth was new and young, and still sensible of the Benediction of its Creator, was animated with Spirits most lively, and replenished with Juices much more nutritive than after the Deluge; the Principles of her Fecundity were then entire, nothing had altered its Goodness; the Herbs and Fruits which were then the only Food of Man, had in them all the Virtues of their Species, Acorns alone furnished the *Arcadians* with wholesome Diet, it being impossible Bread could be made before the Invention of Mills, the Invention of which is attributed to Prince *Mileta*, Son to *Lelez*, first King of *Lacedæmonia*, according to *Herodotus*, *Pausanias*, and *Eusebius*.

After the Flood the Earth having imbibed too much, her Salts being more dissipated than was convenient, and the Plants deriving their Substance from Principles the most

most changed and altered, by too long a Continuance of the Waters, had neither the same Savour as before, nor the like Qualities; Man finding in these no longer a solid Nutriment, had recourse to the Flesh of Animals, say our Advocates for destroying and devouring a great and most innocent part of the Creation. And to prove this, they quote a Passage out of *Genesis*, * where it is said, that the great God then gave Man Liberty to eat of *every moving thing that liveth*. Which Passage, whether it be originally in the Hebrew I know not, but I am sure, it not only is quite different from what we find prescribed as Food to our first Parents by God himself, † and as much different from the Precepts of the Levitical Law afterwards.

However, be that as it will, it is certain, from the eating of the Flesh of Animals, arrived all the terrible Distempers now raging in the World, and no Wonder if from hence the Term of our Life received a shorter Date. For granting the Herbs of the Earth to have lost much of their former good Qualities, yet they never could

* Cap. ix. v. 3.

† *Genes.* cap. i. v. 29.

have

have been so destructive to Mankind, as the eating Flesh. For certainly Aliments composed of Flesh and Blood, must be less wholesome in relation to Bodies till that time only inured to Roots and Herbs.

The Diversity of Meats is very dangerous to Health, their different Juices are hurtful to Digestion, and carry along with them into the Veins a Principle of Corruption, which easily becomes the Leaven of Distempers the most acute.

Perhaps it was for this Reason, that several Nations abstained entirely therefrom; the *Persians*, *Greeks*, *Romans*, and the ancient *Gauls*, Descendants of *Japhet* one of *Noah's* Sons, furnish us with certain Examples.

The greatest part of the People of the East feed only on Rice; the *Scotch Islanders* and *Irish*, live chiefly on Milk Meats; *Athenæus* and *Pliny* say the same of several others. We know that the earthly Paradise being planted with Trees, the Fruits of which were to nourish Man, while he learnt not to live to eat, but to eat to live, it would be to arraign that sage Abstinence

nence in which were employed only the Fruits of the Earth, Milk, Oyl, and Honey, to have recourse to the Flesh of Animals. From hence it is true, great Flesh Eaters derive their Substance and Strength, and one may add, that Ferocity and Savage Temper which such Nutriment must necessarily communicate.

The famous *Pythagoras*, who lived in the LXIth Olympiad, in the Year 220 from the building of *Rome*, and 534 before Jesus Christ, forbid his Disciples the Use of all sorts of Flesh Meats; the Immortality of the Soul which he first taught by Metempsychosis or Transmigration of Souls, was the Cause of this Prohibition; he held it a Crime the most horrid and enormous, to enclose in one's Bowels the Vitals of another, and a lean Body to grow fat from devouring others, and that one living Thing should preserve its Life, at the Price of another's Death *.

But leaving *Pythagoras* and his Transmigration, with what may be said upon that Head, it is certain, from this way of

* Heu! Quantum scelus est, in viscera viscera eondi
Congestoque avidum, pinguescere Corpore Corpus
Alteriusque animantem animantis vivere leto.

Ovid Metam. lib. 15.

living have proceeded, as has been observed, those cruel Distempers that plague unhappy Man*.

I shall only observe one thing more, and then close this Chapter, and that is, Since all Divines agree, that the Miseries of Man derive themselves from the original Sin of our first unhappy Parents, and that the Belief of this is the Foundation of all Religion, it is to be wished that they would be so good as to instruct us in what this original Sin consists; that the Enemies of our Holy Religion may not triumph, and the Deists continue their Raillery. They all say indeed, it is eating of the forbidden Fruit, but what this Fruit was they have not yet informed us, and we are still entirely ignorant.

* Vide my Treatise of the Plague, p. 15.



CHAP.



C H A P. II.

The Duration of the Life of Men in the first Age of the World, from the Creation to the Flood.

IT is certain that from the Creation of the World to the Flood, which happened, according to Chronologists, about the Year of the World 1656, being 2307 Years before Jesus Christ, and in the 600th Year of Noah's Age, Men lived a long time in Comparison to what they lived since.

Whether Nature is become since more weak, or that God judged a long Life at that time necessary to people the Universe, and to find out Arts and Sciences, it is certain several Persons lived many hundred Years, as we learn from Chronology.

D

Adam

<i>Adam</i> , the first of human Race, (according to the general Opinion *) lived	930 Years
<i>Seth</i>	912
<i>Enos</i>	905
<i>Cainan</i>	910
<i>Mahalaleel</i>	895
<i>Jared</i>	962
<i>Enoch</i>	365

It is very much doubted, whether this Patriarch be yet dead: God, according to some Authors, reserves him to call the Just together, after they shall be dispersed by Antichrist.

The 24th Verse of the fourth Chapter of *Genesis* intimates so much.

Methuselah lived 969 Years.

This was the only one of Mankind, whose Days the Almighty extended to such a Duration, having lived a thousand Years wanting thirty one.

* It is said that St. *Jerom* believed, there were other Creations before ours, and *Berosus* in his Fragments of the History of *Chaldaea* collected by *Josephus*, is of the same Opinion.

*

Lamech

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<i>Lamech</i> lived	777
<i>Noah</i> arrived to	950

About the end of this Age God resolv-
ed to exterminate human Race who had
neglected his Worship. Man's Life by the
fall of *Adam* being mortal, was much a-
bridged by the Depravation of his Descen-
dents : The Destruction of Nature (fallen
into Disorders and Idolatry) was resolved
upon by the most High, who in some sort
repented that he had made Man. His Love,
affronted by the highest Ingratitude, accord-
ing to *Hugo de Sancto Victore*, allowed
a hundred and twenty Years to Men
to quit their Crimes, or prepare to perish
in a general Deluge.

These six score Years gave Rise to the
Error of those, who would have it, that
this Number of Years were to determine
the Life of Man in general ; whereas it was
only for the Duration of the World at
that time, to whom this scanty Number of
Years was allowed, that they might repent.
Noah employed them by God's Order to
the building of the Ark, which was to be
the Conservatory of the rest of the World,
From eight Persons shut up in this Ark, the

Rich and Poor, the Monarch and the Shepherd, derived their Existence.

Noah employed a hundred Years in building it, its Length was three hundred Cubits, fifty broad and thirty high, every Cubit containing one Foot and an half: It had three Decks or Stories, the whole containing 42413 Tons, according to the Description of it given by Monsieur *Pelletier* of *Rouen*.

In like manner God, by the Prophet *Jonah*, made it known to *Nineveh*, that it should only continue forty Days; which Menace we find was only conditional, since that great City, by her remarkable Penitence, from her King to the meanest Beast, subsisted a long time after that small Space; and it meant no more, than that if she continued in her Disorders, she must, when that small time was expired, be inevitably destroyed.

The Life of *Noah*, and of several of his Descendents, incontestably shew, that the six score Years regarded only the wicked Men of that time. *Noah*, the Restorer of Nature, as the sacred Interpreters call him, was six hundred Years old when the Flood came: After which he lived three hundred and fifty Years; a plain Proof that these
six

six score Years related only to the Term allowed the Creation to repent of their Sins, and not to the Just, or those not then born. In reality we learn from the Book of *Genesis*, that several, who lived after the Flood, far exceeded that Term, as will appear in the next Chapter.



CHAP.



C H A P. III.

The Duration of the Life of Men in the second Age of the World, from the Flood till Abraham.



THE Waters of the Flood, which purified the Earth in the Year of the World 1656, fell forty Days and forty Nights upon the Earth, on which they continued a hundred and fifty more; when they began to diminish, and the Earth afterwards began to grow dry.

These Waters were fifteen Cubits (that is twenty two feet and a half) higher than the highest Mountains. The Earth at that time growing weaker in its Productions, and Man falling to devour Flesh, it is no wonder the Course of human Life was shortened.

However, notwithstanding this entire Revolution of the Universe, we find that the Days of Men have far exceeded the pretended

tended Restriction of a hundred and twenty Years, made before this Inundation.

<i>Shem</i> the eldest Son of	
<i>Noah</i> lived	600 Years.
<i>Arphaxad</i>	438
<i>Salah</i>	433
<i>Eber</i>	464
<i>Peleg</i>	239
<i>Rea</i>	239
<i>Sarug</i>	230
<i>Nachor</i>	148
and	
<i>Terah</i>	205

The World now seemed to grow in Years, and the Earth too much used began to lose her Fertility, and the Plants she produced their vivifying Qualities, so proper for the Prolongation of Life.

The third Age of the World indeed gave Man a Term yet much shorter than the second, as will appear by what follows.





C H A P. IV.

*The Duration of the Life of Man
in the third Age of the World from
Abraham.*

A *Braham* the Father of
the Faithful, the Son of
Terah, lived only 275 Years
Sarah his Wife 127
Ishmael the Son of *Hagar* 137

Isaac whom *Abraham* begot, according
to the Book of *Genesis*, at ninety nine
Years, and *Sarah* conceived at ninety,
lived 180

Josephus says 185

Jacob the Son of *Isaac* lived 147

Joseph the Son of *Jacob* and
the beautiful *Rachel* 110

Of these hundred and ten Years, *Joseph*
was, during eighty, the sage and disinterest-
ed

ed Minister of *Pharaoh*. This Prince governed *Egypt* one thousand seven hundred and fifty Years before Jesus Christ.

In short, the Life of *Job*, that Man of admirable Patience extended to two hundred and seventeen Years, one thousand five hundred before the coming of Christ.

The Lives of these Patriarchs plainly shew, that the Years of Man since the Flood have surpassed the Bounds of a hundred and twenty Years. St. *Augustin* assures us, that this Space ought to be understood only in relation to those who perished in the Flood *: *Noah* and *Shem* his Son, *Salah* and *Eber*, as has been observed, lived afterwards each of them above three or four hundred Years.

Those who contest this Truth say, that the Year of the Antients was not so long as ours, but consisted of only one Month, or at most of one of our Seasons. To

* Quod Deus dixit, erunt dies eorum centum & viginti anni, non sic accipiendum est quasi prænunciatum sit, post hæc homines vivendo, non transgredi centum & viginti annos, cum post diluvium quingentos excessisse invenimus : Sed centum viginti anni prædicti sunt, vitæ hominum periturorum quibus transactis diluvio delerentur. *Aug. l. 15. cap. 25. de Civit. Dei.*

convince them of this Error, I shall shew, that the Year was always composed of twelve Months, and the Month of thirty Days, according to the Course of the Sun upon the Zodiack, after having examined, whether these Years were of no longer Duration than one of our Months or Seasons, of a Greek Olympiad or Roman Lustrum.





C H A P. V.

That the Year of the Antients was not composed of one of our Months.

SOME of those who, with *Job*; say, that Man comes forth like a Flower, and dies as soon as born, maintain, that this long Course of Years of the Antients was regulated by the Lunary Movement of twenty nine or thirty Days.

To support this their Opinion, they interrupt the Course of the Sun exactly computed by *Ptolemy*, *Cardan*, *Junctin*, *Argole*, *Clavius*, *Morin*, Messieurs *Touraine* and *Cassini*. This Planet runs thro' the three hundred and sixty Degrees of the Zodiac in three hundred and sixty five Days, five Hours, forty nine Minutes, and twelve Seconds. This Year is called the *Julian* Year since the Reformation of the Year by *Julius Caesar* in his third Consulship with
Marcus

Marcus Emilius, after the building of *Rome* seven hundred and eight Years.

This Course of the Sun, has nothing common with that of the Moon of three hundred fifty four Days, eight Hours, forty three Minutes, and thirty seven Seconds; this is only in use with the *Arabians* and *Mussulmans*; their principal Epocha is the *Hegyra*, or the Flight of *Mahomet* from *Medina* to *Mecca*, on *Friday* the 15th of *July*, in the Year of Christ 622, under the Emperor *Heraclius*. These People formed their Years of twelve Moons; the beginning of which varies in such sort, that their Year ending eleven Days sooner than the Solar, it has been plainly found to differ one Month in three Years, two Months in six, and so on.

This Error proceeds from this, that the *Arabians* suppose that the Firmament of the eighth Heaven employs thirty two Years to perform its Course, though it finishes it every Day in twenty four Hours from the East to the West, by the violent Rapidity of the *Primum Mobile*, its contrary Movement from the West to the East is performed only in a hundred Years, according to the Tables of *Argole*.

It is so evident that the Years were never composed of one of our Months, that one has nothing else to do but consider that a Man in our Days who should live a hundred of our Years, according to this Calculation would live one thousand two hundred, and *Methuselah*, who is chronicled in sacred History, to live nine hundred and sixty nine Years would have been no long Liver: And the sixscore Years allowed Man by God before the Flood, would be no more than ten of ours. *Varro* fancied ten of the Years of the Ancients made but one of ours, and then the Life of the Patriarchs which was said to be of so long Continuance would be reduced to a very narrow Compass indeed; so that, as *St. Augustine*, who opposed this Error, well observes, after this Rate *Mahalaleel*, who is said to have begotten a Son at seventy Years, must have been a Father before eight: And as not one of the Patriarchs arrived to a thousand Years, so it must follow that they lived not so long as many of our times, who have arrived to an hundred and upwards,





C H A P. VI.

That the Years were never regulated by the Seasons, the Greek Olympiad, much less the Roman Lustrum.



From reading *Lactantius*, and *Plutarch* on the Life of *Numa*, the second King of *Rome*, might be insinuated that the Year of the Ancients was of no longer Duration than one of our Months, or at most one of our four Seasons. The *Chaldeans* and *Arcadians* followed this Use, as well as some other People, of whom *Macrobius* speaks in the twelfth Chapter of his first Book of *Saturnalia*.

The People of *Caria* and the *Arcadians* followed their Example. *Justin* says, That they made their Years to consist of six Months, but that these Months being only fifteen Days, the whole revolved into

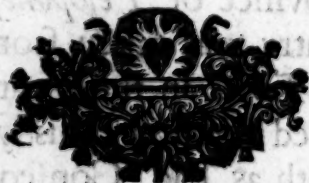
into three solar Months, that is, one of our four Seasons.

Whereupon it is, moreover, very necessary to observe, that a Man, who, in our Times, should live an hundred of our Years, would arrive to four hundred of theirs. *Methuselah* then must have lived two hundred forty three Years, which is a fourth Part of nine hundred sixty nine, according to that Supputation of three Months to a Year : And farther, it would thence follow, that the hundred and twenty Years of Restriction, which those, who so ill interpret this Passage of *Genesis*, so much dwell upon, in Relation to human Life, would be no more than thirty of our Years.

There is as little Appearance that the Ancients calculated their Years according to the *Greek Olympiad*, so called from the Olympick Games, which they celebrated every four Years, about the Summer Solstice, near the Temple of *Jupiter Olympicus* in *Elis*, a Province of *Peloponesus* or *Morea*. This Country was taken from the *Venetians* by the *Turks* in the Year one thousand seven hundred and five. This System would be attended with as bad Consequences as the former.

Nor

Nor would the Supputation of the Year of the Patriarchs, according to the *Roman Lustrum*, undergo a better Fate, inasmuch as every *Lustrum* contained five solar Years compleatly revolved. At their Expiration, *Servius Tullius*, the sixth King of *Rome*, about the Year one hundred and eighty of its Foundation, instituted the Cense, or general Review of all the Citizens of *Rome*, and their Faculties or Estates by Censors. This Cense shewed what every one ought in Equity to contribute to the indispensable Necessities of the State. In Process of Time the Conquests of the Republick eased the People of this Contribution; and it was abolished in Proportion as their Dominions were extended. But if this Account or Supputation of the Year be allowed, that is, that the Patriarchal Year consisted of five of ours; then *Methuselah* must have lived four thousand eight hundred forty five, which is incredible.





C H A P. VII.

*That the Patriarchal Year followed
the Course of the Sun upon the
Zodiac.*



THE Sun, wherein the most
High has placed his Residence*,
was created the fourth Day of
the Formation of the Universe.

The Nature of the Activity of this Planet
is so, that one always sees it without any
Diminution of its Light, and it finishes
its daily Course with the same Velocity
and like Duration, according to *Argole*†.

This Author tells us that the Sun is the
King of the Celestial Bodies, and the Fa-

* *In Sole posuit Tabernaculum ejus*, which we ridiculously
enough render, *in them hath he set a Tabernacle for the Sun.*

† In his first ~~Book~~ of *Astronomics*, Cap. viii. of Planets.

ther of the Day ; that his Movement serves for a Rule to, and is the Source from whence the Light of all the other Planets is derived : In Effect, that he is the Cause of all natural Things. He animates, vivifies them, and his Operations reach even to the Center of the Earth ; his Rays change there Earth into Gold, that Metal which the Covetousness of Men has made more valuable than its Rarity : These coagulate Water into Chrystal in the Center of Rocks : Subtilize in their Mines the lympid Matter into Diamonds, and passing even to the Bottom of the Sea, by their Heat harden and perfection Amber *, Pearls †, and Coral §.

* According to *Pliny*, Amber is the Gum of a Tree: Ambergrise, which is a good Cardiac, is found on the Coasts of the Seas of *Muscovy* and *India*. The yellow Amber, made use of in Convulsions and Apoplexies, comes from the Coasts of the *Baltic*; and, with *Pliny's* Leave, is rather a Rosin that melts by Fire, than a Gum dissolving in Water.

† The finest Pearls are the Oriental of the Red Sea, and the Fishery of *Paravas* near *Ceylan*, and which are dived for every Year about the fifteenth of *March*.

§ Coral is a Shrub which grows in the Red Sea, the Mediterranean, and the Seas of *Africa*; when it is ripe it is red, being worn, say some, (and it may be so for what I know, for I never made the Experiment) by sick Persons, it grows pale, and serves to denote future Distempers; that it stops Blood, and is good against Thunder; its Tincture is made by Juice of Lemon, which makes it as white as Snow after having let it steep two Days: And it receives its former Colour by being washed with Bread soaked in Water, or by covering it with Mustard Seed.

It

It is therefore true to say that the Order of the Life of Man is rather owing to the Luminary of the Day, than to that of the Night. *Cæsar*, who subjected to his Laws the greatest Part of the known World, after having vanquished three hundred Nations, taken eight hundred Towns and Cities; and made above 150 Millions of Souls submit to his Dominion; did not esteem it unworthy the Imperial Care to regulate Time, so necessary to Order and Government. To effect this, he corrected the Year, and rescued it from its Confusion; and in this he conformed himself to the Course of the Sun; and by the Counsel and Advice of the famous Astronomer *Sagigènes*, fixed it to three hundred and sixty five Days and six Hours, without Minutes or Seconds. This Defect of Minutes and Seconds till that Time, and since the Period of the famous Astronomer *Methon* of *Athens*, produced a great deal of Embarrassment and Confusion.

This *Methon* was he who gave the first Precision to the Year; the *Athenians* writ it in Letters of Gold in their publick Places; this was called the Golden Number; it served to make one know that the several Mutations which one finds between the Move-

ments of the Sun and Moon were completed in eight and eleven Years, amounting in all to nineteen: After these Mutations these Planets repassed anew thro' the same Tracts, to recommence a Course like the preceding.

These two Luminaries are different from the other Planets, *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*. *Plato* believes that the Sun and Moon, which the first Chapter of *Genesis* informs us were created to mark out the Times and Seasons, the Days and Years, will return, after fifteen thousand Years, to the same Point they occupied at the Beginning of the World. *Aristotle*, on the contrary, that it will not be till thirty six thousand; The *Pagans* would have it that then the World should renew itself, and Souls should resume their Bodies in Order to begin a new Life; Some others pushing their Ideas yet much farther, add, that these Revolutions, if made in the Sign of the *Zodiac Capricorn*, there will ensue another Universal Deluge; and if in *Cancer* a general Conflagration.

The *Chinese*, who talk of a World much more ancient than ours, and the Duration of which they suppose by several long
Periods

Periods of Time, each containing a hundred thousand Years, never calculated this long Chain of Days by the unequal Course of the Moon: The Movement of the Heavens was not so much unknown to them, as to deprive that of the Planets, which bestow Light to others, of the Advantage of regulating Time, which *Aristotle* defines the *Measure of Motion*.

But without wand'ring to the extreme Parts of the East, the *Egyptians* in the *Dynasties* speak no less than of a thousand Kings, who, according to *Diodorus Siculus*, believed they had no other Gods than these two Luminaries, and who never divided their Years according to the lunar Movement.

These People, the Inventors of Arts, rather divided them according to the Inundations of the *Nile*; whose Cataracts or Overflowings, so long time unknown, were made twice in every solar Year; they dispensed all along its Banks that Fertility, whence grew that vast abundance. The *Egyptians* were so very grateful for this Bounty, that they adored its Waters. According to *Plutarch* and St. *Athanasius* they sacrificed to this River the most beautiful Virgin of the Country, whom they threw into it after having

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ing apparelled her in the most magnificent Manner they possibly could. The Sun, the *Nile*, and their God *Ofris* were the same thing, if we may believe *Atheneus*: The neighbouring People addressed their Vows and Prayers to the Waters of *Nile*, as to the *Jupiter* of their Country.

Herodotus, in his second Book, intituled *Melpomene*, assures us that we owe to the *Egyptians* the Invention of the Year; which they represented by a Serpent, turning himself round, and holding his Tail in his Mouth: This Year the *Greeks* called *Ἔτος* and *Ἐνικυρὸς*, which signifies returning in itself.

Astronomy, that sublime Part of the Mathematicks, which elevates the Mind of Man to Heaven, which measures the vast Immensity, the better to penetrate the wonderful Movements, which fathoms the secret Dispositions, in order to know more precisely the Elevation, Degree, and the Power of the Stars, which, *Solomon* says, are governed by the wise; this Science, which the *Egyptians* perfectly possessed, made them divide the Year into twelve Parts or Portions, and taught them, without Doubt, the Superiority of the Sun to the Moon.

These

These same *Egyptians* followed the *Hebrews* in this Division, and made use of three hundred sixty Degrees, which the Sun ran thro' upon the *Zodiac* in the Space of one Year. I speak now according to the *Ptolemaic* System: And it is believed that this Luminary never stood still but once only for about twelve Hours, to blazon forth the Victory of *Joshua* over the five Kings, who fought against the *Gibeonites*, whom he protected; nor ever went backward, but to assure a longer Date of Life, which God was pleased to grant to his faithful Servant *Hezekiah* King of *Judah*.

The *Persians* followed the *Egyptians* in the Division of the Year, after that *Cambyfes*, Lord of *Egypt*, having destroyed the Tomb of *Symmandius*, found in it a Circle of Gold of three hundred sixty Cubits in Circumference: Every one of these Cubits marked the Days of the Year, by the Engraving made upon them of the rising and setting of the Planets, Signs, and fixed Stars of the first and second Magnitude. It is these which are so efficacious in the Conjunction of Luminaries, according to all Astronomers:

This

This Opinion is maintained by *Quintus Curtius*, who tells us that the *Persians* adored the Sun: These People caused to be brought before their King, a holy Fire kindled by the Rays of this beautiful and most glorious Planet. This Monarch was attended by three hundred sixty five young Noblemen cloathed in yellow Robes, who represented the three hundred sixty five Days of the Year of which the twelve Months were afterwards composed.

Des Landes, in his Travels of *Asia*, reports, that in one Quarter of the Town of *Zulphia*, on the other side of the River *Zenderid*, upon which is built *Ispahan*, the Capital of *Persia*, there is yet to be seen a Village handsome enough, called *Guediabad*; which was the Habitation of the ancient *Guebres* or *Gaures*: It is said that these were the first amongst the *Persians* who adored the Fire, and of Consequence the Sun, which is its Source and Principle. They were very different from those People, whom *Vitruvius* assures us were ignorant of its Use; witness *Diogenes* the *Cynic*, who was so much a Stranger to it, that he devoured a *Polypus* quite raw. The Emperor of *Monomotapa* in *Africa*

is so far from this Ignorance of one of the principal Elements of Nature, that he causes to be set up every where near his Place of Residence, a Tent, wherein is preserved a hallowed and perpetual Fire; not much unlike that mentioned in the Book of *Leviticus*, Chap. vi. Ver. 13. where it is said, that by the Command of the Almighty, *The Fire shall ever be burning upon the Altar; it shall never go out.*



C H A P. VIII.

That the Year was always composed of Twelve Months, and every Month above Twenty seven Days, according to the Holy Scriptures.



HIS Division of the Year into twelve Parts, is as antient as the World: The holy Scriptures tell us so; and one cannot call it in doubt, without Contempt of the Church, which has declared them Canonical.

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The eighth Chapter of *Genesis* takes notice, that the Waters of the Flood were dried up on the first Day of the first Month, in the six hundred and first Year of the Age of *Noah**.

The third Chapter of the Book of *Esther*† tells us, that on the first Month, amongst the *Jews* called *Nisan*, which answers to our *March*, *Haman* the proud *Persian*, the Favourite of *Assuerus*, caused the Lots for the Month and Day, on which the *Jews* (on account of the Indifference that *Mardocheus*, or *Mordecai*, Uncle to *Esther*, that Queen whom the Holy Scripture tells us was of an incredible Beauty) were to be destroyed. The twelfth Month, named *Adar*‖, answering to our Month of *February*, came out of the Urn, call'd *Phur* in *Hebrew*. By which one plainly sees, that the first and twelfth Month being ascertain'd, the other ten cannot be called in doubt, tho' their Names are not there mention'd.

In the second Chapter of the Book of *Judith*, we are inform'd of a Council held

* Verse 13. † Verse 7. ‖ Ibid.

by *Nebuchadonofor*, the twenty second of this first Month, with his Ministers and Generals, to advise Means how to subdue this Country.

Moses, writing of the Flood, in the eleventh Verse of the seventh Chapter of *Genesis*, says, that it began on the seventeenth Day of the second Month, which second Month was called *Liar*, and answers to our Month of *April*. *Moses* adds, in the eighth Chapter, Ver. 4. that on the seventeenth Day of the seventh Month, called *Tisry*, and which answers to our *September*, the Ark rested upon the Mountains of *Ararat*, (which is near the Town or City *Eri-van* in *Armenia*;) and that on the first Day of the tenth Month * the Tops of the Mountains appeared on the Surface of the Waters.

This tenth Month was called *Tebeth* †.

The same Author tells us in the same Chapter, that in the second Month, on the seven and twentieth Day of the Month, was

* In the tenth Month, on the first Day of the Month, were the Tops of the Mountains seen. *Genes.* Chap. viii. Ver. 7.

† *Esther* Chap. 3. Ver. 16.

the Earth dried. One plainly sees by this Expression of a seven and twentieth Day, that the Month must consist of more, or it would have been called the last Day of the Month, and not the seven and twentieth.

The fifth Month, by the *Jews* called *Ab*, answered to our *July*; which by the *Romans*, before the Time of *Julius Caesar*, was called *Quintilis*.

The sixth Month, called *Ebul*, which answers to our *August*, is mentioned by the Prophet *Haggai* *; as is the eighth, called *Marchesvan*, which is our *October*, by the Prophet *Zechariah* †.

The fourth Chapter of the first Book of the *Machabees* tells us ||, that the zealous Defenders of the *Jewish* Law, offered their Sacrifices on the new Altar of Burnt-Offerings, the twenty fifth Day of the ninth Month, which the *Hebrews* called *Casleu*, and is the same with our *November*.

The third Month, called *Sivan*, answering to our *May*, is expressly mentioned also in holy Scripture |||.

* *Haggai*, Chap. i. Ver. 1. † *Zechariah*, Chap. i. Ver. 1.
|| Ver. 52. ||| *Esther*, Chap. viii. Ver. 9.

Moses (who from the Meadows of *Jethro* his Father-in-Law, where he kept Sheep, was raised on the Mount of *Horeb* to the Dignity of the Law-giver, and the General of *Israel*) tells us*, in the same eighth Chapter of *Genesis*, as has been just now observed, that on the first Day of the tenth Month, (called *Tebeth*, and which answers to our *December*) the Tops of the Mountains were discovered; the Waters continually abating at the End of forty Days†, which must be about the tenth Day of the eleventh Month (called *Schebat*, and answering to our *January*) *Noah* sent the Raven out of the Ark‡.

The twenty fifth Chapter of the second Book of *Kings* § makes mention of this tenth Month, when *Nebuchadnezzar* (or more properly *Nebuchadonosor*) besieged *Jerusalem*.

This brief Enumeration of the Months of the Year, leaves us no room to doubt that their Number was twelve.

* Ver. 5. And the Waters decreased continually, until the tenth Month: In the tenth Month, on the first Day of the Month, were the Tops of the Mountains seen.

† Ver. 6. || Ver. 7. |||| Ver. 1.

As to their Duration or Extent, *Moses* speaks of a seven and twentieth Day, without mentioning the last Day of the Month; it may therefore reasonably be presumed, that the Month extended it self to the thirtieth, as we reckon in four Months of our Year.

The Proof of these twelve Months may be drawn from the fourth Chapter of the first Book of *Kings* *; where we find, that the twelve Clerks of the Kitchen, or Pourveyors, divided the Year between them, to furnish Provisions for *Solomon's* Table, each one their Month. *Ahisbar* † was their Chief, in Quality of Great Master of the Household. These twelve Officers pourveyed in the Provinces from *Euphrates* even to *Egypt*, the necessary Provisions for the Court, according to their several Spheres or Allotments.

The 24th Chapter of the second Book of *Samuel* authorizes this Division of the

* 1 *Kings*, Chap. iv. Ver. 7. And *Solomon* had twelve Officers over all *Israel*, which provided Victuals for the King and his Household, each Man his Month in a Year made Provision.

† Ver. 6.

Year||; where the numbering of the People under *David*, amounting to thirteen hundred thousand Men, Men expert in War|||, five hundred thousand of whom were of the Tribe of *Judah**.

The Life of *Solomon*, written and dedicated to the late King of *France* by Monsieur l'*Abbé de Chaisy*, in the Year 1687†, tells us, that of these Men, three hundred thousand were divided into twelve Bodies, each comprehending twenty five thousand Soldiers, commanded by a particular General; these twelve Generals received their Orders from a Generalissimo, named *Benaiah* §.

These twelve Corps, or Bodies of Men, took their Turns in *Jerusalem* to guard the King's Palace, each their Month; at the End of the Month they were relieved, in order to pass the rest of the Year in their Garrisons, on the Frontiers of the Kingdom.

Thus the King and his People were in absolute Security, their Neighbours in Re-

|| Chap. xxiv. Ver. 8. ||| Ver. 9. Valiant Men, that drew the Sword. * Ibid. † Pag. 52, 53, 54.

§ 1 Kings, Chap. iv. Ver. 4.

spect,

spect, Strangers in Astonishment, and all in Admiration at this sage Conduct of a Monarch, who, by his Tenderneſs to his People, an Attention full of Equity for his Allies, and vigilant, affable, wiſe and diſinterested Miniſters, render'd his Reign ſo glorious and happy.

The twentieth Verſe of the fourth Chapter of the ſecond Book of *Kings* obſerves, that the People of *Judah* and *Iſrael* were innumerable, as the Sands of the Sea, and that they lived in Joy and Abundance. Theſe Maxims of *Solomon* are quite different from thoſe of *Machiavel*, who pretends, that the Submission of the People depends on their Miſery and Wretchedneſs.

Such a Cloud of Witneſſes evidently ſhew, that the Years were always compoſed of twelve Months, and the Months of more than twenty ſeven Days.

Theſe Years began formerly (as ours ſtill now do) on the 25th Day of *March*; this was the time of the vernal Equinox, the *Epocha* (according to ſome) of the Creation of the World, the Inſtant of the firſt Movement of the Heavens, and, in ſhort, that of the Death
of

of Jesus Christ. The *French* Year also began at the same Time, before *Charles IX.* and this Custom of beginning the Year (called since the *Old Style*) was not abrogated till the Year 1564, by the Edict of *Rouffillon*, which fixed the Beginning of the new Year on the first Day of *January*.

In old Times, the *French* began their Year from the Feast of *St. Martin*, in Honour of his Zeal in extirpating Idolatry, and destroying Paganism in *France*. *Theodosius* the younger, about the Year 423, completed its Ruine. *Theodosius* the Great had begun that Work as soon as he came to the Empire, in the Year 392, according to *St. Prosper* and *St. Augustine*.

The Death of *St. Martin* happened in *Cande*, in the Diocese of *Tours*, the seventh or eleventh of *November*, in the Year of Christ 400. The *French* Monarchy began to form it self out of the Ruines of the *Roman* Empire, not till the Year 418. The People and Army elected *Pharamond* for their General: This Officer, Son of *Marcomir*, a small King of the *Gauls*, near the Town of *Treves*, had then the Honour of becoming the Head of a Nation, whose
H Princes

Princes one Day were to be so troublesome to their Neighbours.

In this Election of one of their Fellow-Countrymen for their Chief, the *Franks* did not as the *Spaniards* did, who choofing *Garcia Ximenes* for King of *Arragon*, after the Expulſion of the *Moors*, in taking their Oath of Allegiance, made uſe of theſe Terms: *We, who are as worthy as your ſelf, make you our King and Lord, on Condition you defend our Liberties, and not otherwiſe* *.

The Beginning of the Year was no leſs uncertain amongſt other Nations. A Paſſage of the fifth Book of *Thucydides* tells us, that the Election of the *Ephori*, which was about the Winter Solſtice, determined the firſt Day of the *Spartan* Year, and called it by the Name of the Eldeſt of the five *Ephori*, whom they choſe to balance the Authority of their Kings.

Cleomenes was the only one who bravely oppoſed the immenſe Power which *Xe-*

* Nos que valemus tanto como vos, vos hazemos nueſtro Rey y Sennor, contal que guardeis nueſtros Fueros y Libertadez, fino no. *Zurita's* Hiſtory of *Arragon*.

nophon gave these Magistrates. Their Credit, without Bounds or Limits, destroyed the best of Governments; the People were worse than Slaves; Truth groaned that she dared not shew her Face; wise Men retired, and left the Field open for Flatterers and Debauchees; these detestable Persons reigned with Impunity; a too arbitrary Power put all Things into the utmost Confusion; and they had no other Law, but their own corrupted Passions and Desires. This Prince, to revenge the Injuries done to his Throne and People, dispatch'd all these *Ephori*. *Meursius* maintains against *Cragius*, that they were entirely exterminated. *Polybius*, *Josephus*, and *Philostratus* will have it, that they were re-established after *Cleomenes*, and that the Years were called after their Names. The *Athenian* Year in like manner took its Name from that of their *Archontes*, the first or chief of their *Novemviri*, or Magistrates; the second of whom was called *Basileus*, or King; the third *Polemarchus*, or Head of an Army, which Term at this Day is made use of by the Mareschals of *France* in all *Latin* Processes or Writings. The six other Magistrates were called *Thesmothetes*, or Legislators: All these, if they failed in their Duty, presented the Publick with a Statue of Gold of the same Size with them.

selves; but if they honourably acquitted themselves, they were admitted into the Senate of *Areopagus*, according to *Plutarch*, *Solon*, and *Pericles*.

But, which will put every thing out of Dispute in relation to there, being twelve Months in the Year, is what we have in the seventh and eighth Chapters of *Genesis*; where it is written, that *Noah* was 600 Years old when the Flood began, and that he was 601 when he came out of the Ark; the sacred Text reckoning very particularly ten Months and fifty four Days between his going in and coming out.

By which Calculation it evidently appears, that the Year of the Deluge was composed of twelve Months *, wanting only six Days, and that the Years then were no shorter than the Solar Years with us, except a few Minutes and Seconds, People not counting the Year with that Exactness and Nicety as now.

* The *Bibliothèque Choisie* of Mr. *La Clerc*, Tom. 15. p. 215. makes it a complete Year, and even one Day more, in all 366.

Josephus makes the Year to consist of 371 compleat Days,



C H A P. IX.

That even after the Flood several Persons have lived one, two, and three hundred Years, and upwards.



Aking what has been said for an undeniable Truth, that the Years of the first Ages were, as at present, composed of twelve Months; one has nothing more to do, than to examine if there were any Men since the Flood, who lived a hundred Years.

We have shewn in the second Chapter of this Treatise, that

	Years,
<i>Shem</i> , the eldest Son of <i>Noah</i> , lived	600
<i>Arphaxad</i> ,	338
<i>Saleh</i> ,	433
†	<i>Eber</i>

	Years.	
Eber,	434	
Pheleg and	} each	239
Ren,		
Sarug,	230	
Nachor,	148	
Terah,	205	
Abraham his Son,	175	
Isaac,	180	
Jacob,	147	
And Job,	217	

So that one may certainly conclude, by what has been said, that Nature is not so absolutely exhausted, as to be incapable of producing Persons of a Temperament, sufficiently robust to bring them on to as advanced an Age, as those of whom we have spoken.





C H A P. X.

*Of Kings and Princes who have lived
above a Hundred Years.*



OH I*, Founder of the Empire of *China*, 2952 Years before Jesus Christ, reigned 115 Years. It was he who first took the Yellow Colour for his Standards.

X I N U N G, who found out Agriculture and Medicine (which we uncorrectly enough call *Physic*) 2837 Years before Jesus Christ, reigned 140 Years.

H O A M T I reigned 110 Years, 2697 Years before the Christian *Æra*. This Prince made choice of Yellow for the Colour of the Emperors of *China*.

* Vid. *Martini*, *Kircher*, and other Authors who have written of the Emperors of *China*.

Y A O reigned 100 Years, 2357 Years before our Redemption: He was pious and liberal; his Empire, during his Reign, was overflowed with a Deluge that continued nine Years, and almost ruined all *China*.

A P A P H U S || the Great, King of [the famous *Thebes*, with a hundred Gates, in the *Lower Egypt*, reigned 100 Years, in the Year of the World 2248.

P H I O P S, King of *Memphis*, reigned also 100; he was only six Years old, when he mounted the Throne.

A N T I O C H U S the Fourth, surnamed *Epiphanes*, died at 149 Years of Age, according to the sixth Chapter of the first Book of the *Maccabees* †.

Homer makes mention of **N E S T O R**, Son of *Nelus* and *Cloris*, who at the Siege of *Troy* in *Phrygia* was 300 Years old, in the Year of the World 2810, and 1184 Years before Jesus Christ. Supposing this Siege, of which none ever made Mention

|| Elemens de l'Histoire Liv. 6. p. 286, 289.

† Ver. 16.

before this Author, according to *Sleydan*, be not a mere (tho' a beautiful) Fiction. However, *Virgil* in his *Aeneid* has made such an agreeable Relation of it, that if *Aeneas* had not made *Dido* sensible above 260 Years before she arrived at *Carthage*, the Truth of the History might have been admitted. No body doubts but the *Latin* Poet undertook this Work to celebrate the Emperor *Augustus*. This Emperor honoured *Virgil* with his Friendship, tho' of no better Extraction than the Son of a Potter near *Mantua*. So true is it, that the greatest Princes in the World have looked on Poesy, that peculiar Gift of Heaven, sufficient to render its Possessors Companions for Monarchs; and that Merit and Learning are found amongst Persons of all Conditions, by those who know how to distinguish them, and are not contented to celebrate them with simple Praises, which discovers either their Avarice, or Indifference for good Things. This made *Haillant*, Historiographer to *Henry IV. of France*, tell that Monarch, that Historians had a *Pen of Gold*, which gave *Immortality* to him who knew how to find it Employment; but that they had also *one of Iron*, for him who did not think it worthy to change it into a Metal more precious.

It was this *Nestor*, who in the *Iliad* cooled the boiling Rage of *Achilles*, humbled the Pride of *Agamemnon*, tamed the Fierceness of *Ajax*, and set Bounds to the Impetuosity of *Diomedes*; a sweet Persuasion, which finds all easy, flowed from his Lips like Rivers of Milk and Honey.

TARQUINIUS SUPERBUS, the last King of *Rome*, lived in perfect Health 90 Years of Age, according to *Lucian**.

AGATHOCLES, King of *Sicily*, 95.

HIERO, King of *Syracuse*, 92.

ANTHEAS, King of *Scythia*, 90, and was killed in Battle against *Philip*, Father to *Alexander* the Great.

BARDYLES, King of the *Illyrians*, lived to the same Age, and died after the same Manner.

TERES, King of the *Odrisians*, 92.

* *Lucian*, Tom. 3. p. 118. translated into French by Ab-
an:ouff.

ANTIGONUS,

ANTIGONUS, King of *Macedon*, surnamed *One-eyed*, 81 Years; he died fighting against *Seleucus* and *Lysimachus* in *Phrygia*.

PTOLEMY, Son of *Lagus*, lived 80.

ATTALUS, his Successor, 82.

MITHRIDATES, King of *Pontus*, 84.

ARIARATES, King of *Cappadocia*, 82; *Perdiccas*, who took him Prisoner, hanged him at that Age.

ARTAXERXES MNEMON, lived 94 Years.

SYNARTHOCLES, King of *Parthia*, came to the Throne at 80, and died at 87.

TIGRANES, King of *Armenia*, with whom *Lucullus* waged War, lived 85.

HISPESINES, King of the *Caracians*, near the *Red Sea*, the same.

TEREUS, his Successor, 92.

ARTABAZES, Successor to *Tereus*, began to reign at 86.

MNASCIRES, King of the *Parthians*, died at 96.

MASSINISSA, King of *Numidia*, at 90: He had a Son at the Age of 86; such a robust State of Health did he even at that Time enjoy.

AZANDER, whom *Augustus* call'd King of *Bosphorus*, fought both on Foot and on Horseback at 90: He suffered himself to die with Hunger, for Vexation that he had displeased that Emperor.

GOESES, King of the *Ommanians* in *Arabia Felix*, died 115 Years of Age. For all these *Lucian* is my Author.

TNISCO, the first King of the *Germans*, according to *Tacitus*, arrived to 173.

Juvenal, in his tenth Satire †, speaks of a Prince named *Pilius*, who lived several Ages.

* ————— fælix,
Heu! nimium fælix, qui per tot Sæcula mortem
Distulit —————

Alexander

Alexander Cornelius and *Pliny* assure us, that a certain King of *Illyria*, named *DANDON*, lived 300 Years; and they add, that he never experienced any of the Inconveniences of Old Age: Perhaps all owing to his Care to prevent them.

Xenophon is yet more liberal, in giving 800 to one of the *Latin* Kings, whose Father, he assures us, lived 600.

CYRUS the Great, King of *Persia*, completed his hundred Years.

Anacreon reports, that *CYNIRAS* (that opulent King of *Cyprus*, whom he ruined to enrich himself) lived to 160 Years of Age; and that *ARGANTHONIUS*, King of the *Tartesses* in *Spain*, lived 150: *Silius Italicus* (how truly I cannot tell) allows him 300.

ELIUS PERTINAX was raised to the Empire at 70 Years of Age, in the Year of Christ 194.

GORDIANUS AFRICANUS was saluted Emperor after 80, in the Year of our Redemption 241.

Bonfinius

Bonfinius writes †, that **ATTILA**, who lived in the fifth Age, arrived to 124 Years, and that he died of Excess the first Night of his second Nuptials with one of the most beautiful Princesses of the World. He called himself the *Scourge of God*, quite different from *Domitian* and *Caligula*, who had the Folly to call themselves *The most High God*; and of *Cosroes* King of *Persia*, who would be stiled *The Salvation of Men*.

PRIMISLAS ‖, a Villager, or Peasant, who, on account of his Marriage (by Lot) with *Libussa* Daughter of *Crocus*, Duke of *Bohemia*, about the Year 620, succeeded to that Duchy, which he sagely governed 50 Years, lived about 100, and was the first King of that Country.

PIAST, a Peasant of *Crusvicia* in *Poland*, and who was elected Prince in the Year 824 (after *Popel II.* was eaten up by Rats, with his Wife and Children) lived 120 Years, and governed his Subjects with extreme Lenity. The Posterity of *Piaſt* did not extinguish but in the Person of *Casimir II.*

† *Histoire de Hongrie*, Decade premiere, l. 2. p. 75.

‖ *Chronique de Jean Naclert sur la Boheme*,

called the Great. This King died at 60 Years ^{III} of Age, the 8th of *September*, in the Year 1370, in the 37th Year of his Reign, by a Fall from his Horse in hunting the Stag.

ALPHONSUS I. Son to Count *Henry*, Issue of *Robert* King of *France*, lived 91 Years, he reigned 46, in the eleventh Century, in Quality of the first King of *Portugal*.



C H A P. XI.

Of Governors and Generals who have lived above an Hundred Years.



AMRAM, the Father of *Moses* and *Aaron*, lived 137 Years.

MOSES || did not die till 130.

JOSHUA, the Son of *Nun*, at 120.

||| *Histoire des Rois de Pologne.*

|| *Deuteronomy*, Chap. xxxiv. Ver. 7.

JEHOJADAH,

JEHOJADAH, 130.

TOBIT, 158.

MARDOCHEUS, or MORDECAI, Uncle,
or Cousin German to Queen *Esther*, 197.

LUCIUS METELLUS, 104.

MARCUS PERPENNA fully compleated his
100 Years; he lived to see the whole Senate
changed, seven of that Order only excepted.
Romulus gave Beginning to that Body, by
an Assemblage of a hundred of the most
considerable Old Men of the small Country
of *Latium*, which he conquered.

This was the Origin of those famous *Romans*, who afterwards gave Laws to the
greatest Part of the World, and very often
to the greatest Sovereigns; some of whom
they dispossessed of their Dominions, and
loaded them with Chains: Witness *Perseus*,
King of *Macedon*, the last Successor of *Alex-
ander* the Great; this was to honour the
Triumph of *Paulus Emilius*, who had con-
quered and taken the unhappy *Perseus* Pri-
soner. The Children of this dethroned
Prince perished with him, the youngest only
excepted.

excepted. This *Illustrious Unfortunate* was constrained for Bread to enter into the Service of a Magistrate in *Rome*: So true is it, that Places the most lofty and elevated are most liable to the greatest Ruines, and that Man is no more than a Ball in the Hands of Fortune, which she sports and plays with; whom she makes worth Millions, or nothing, according to her Caprice. A flagrant Instance of her Inconstancy, is the mighty *Belisarius*, whom, from a great General, she reduced to beg his Bread in the Streets.

The Ambitious indeed will say, that happy are those who can have one Grain of her, rather than large Stores of Virtue and Merit: With these latter, it is true, one starves at the Gates of those who are foolishly drunk with their unexpected good Fortune.

There are moreover some, who (like *Sejanus*, the insolent Favourite of *Tiberius*) inconsiderately boast that they are the Minions of this Inconstant, and participate of her greatest Favours. This raises her Rage, and in Revenge she implacably abandons them to the Mercy of others; being pleased with her Destiny to roam round the World

like an Adventurer, and never stay with People of Merit, any longer than they have Strength to be her Superior, and offer her Contempt instead of Incense: So that one may say of her, as the Wise say of Gold, she is the best Servant, but the worst Master.

This indeed is the Language of the truly Wise, who laugh at Fortune, knowing Nature to be content with a few Things, and have no Regard to perishable Gold, no other than as a meer Instrument subservient to gain Science, in order to do Good, without Distinction to Mankind, for whom they have a most extensive Charity, and are indeed the Salt and Fire of the Universe.

But to return.

Valerius Maximus presents to us MARCUS VALERIUS CORVINUS, aged 100 Years, for a great Consul, an able Patriot, an experienced Labourer, an excellent Citizen, and, that which crowns all, the best Father of a Family, according to *Cato* *.

* *Cato de Re Rusticâ.*

It was in the Consulate of *Corvinus*, in the Year of *Rome* 488, and in the Time of the Victory of *Sicily* over the *Carthaginians*, that the first Sun-dial was carried from *Catanea* to *Rome*. *Corvinus* caused it to be set up before the *Rostrum*, or Pulpit for Harangues and Declamations. This Dial completed the Ornament that the *Antiates* had there furnished after their Defeat in the first Sea-fight given them by the *Romans*. *Camillus* put an End, by the taking of *Antium*, the Capital of the *Volscians*, to a War of 200 Years. This *Roman*, to render his Triumph perfect, ruined *Antium* even to the very Foundation, as a Punishment for daring to put her self in Competition with *Rome*; *Rome*, which brought her Neighbours by little and little to the utmost Desolation, passed the Seas to conquer *Carthage*, the *Alps* to ravage the *Gauls*, as well as the *Pyreneans* to subdue the *Iberians*, by which means at last she came to see herself Mistress of the known World.

XENOPHON, the General and Historian of the famous Retreat of ten thousand *Greeks* (whom he brought from *Persia* into *Greece*, after the Death of *Cyrus* the Young, who was killed by his Brother *Artaxerxes*

400 Years before our Redemption) lived above 90 Years, notwithstanding the Fatigues of War, and his Application to Study*.

And, to come to our Times, *Albert Duke of Saxony* lived 102 Years.

FRANCIS ALBERT, Count of *Vignacour*, Envoy of *France* to *Vienna* in *Austria*, died there, aged 103 Years, the sixth of *July*, 1700.

This Gentleman at that Age acquitted himself in his high Employ with all the Dexterity that could be expected from a Genius the most elevated.

* Diogen. Laert. lib. 2. de Vitis Philosophorum.



CHAP.



C H A P. XII.

*Of learned Men, who have lived to a
very great Age.*

E P I M E N I D E S of the Isle of Crete *,
according to *Theopompus*, lived
above 157 Years.

H I P P O C R A T E S, Prince of the Physicians ||,
lived to 104.

O R B I L I U S, in the Time of *Cicero*, 100.

E U P H R A N O R † taught his Scholars at 100.

D E M O N A X, under *Adrian*, died at 100.

G A L E N the Physician lived in perfect
Health 104 Years. He would eat nothing
without being boiled, and never entirely
satisfied his Hunger or Thirst, by which
means his Breath continued always very
sweet. It was this Physician, who published
a Treatise of the manner how to conserve

* Val. Max, l. 8. c. 14. Pli. l. 7. c. 48.

|| Volat. l. 6. Urba. Comment.

† Guido Bitur.

Health, which he himself so exactly observed, that he never was sick in all his Life.

EGINIUS lived to 200*.

DEMOCRITUS died thro' an ill-regulated Abstinence at 104 Years†. Being asked, after what Manner he arrived to so great an Age, in so good a State of Health, he answered, that it was by eating Honey, and rubbing his Body with Oil. Now-a-days good Wine, moderately taken, supplies the Place of Honey.

SOLON, THALES, and PITTACUS, Sages of Greece, lived each of them 100 Years.

ZENO, Chief of the *Stoics*, 98.

CLEANTHES, his Disciple, 99.

DIOGENES, 88.

PLATO, 81.

ATHENODORUS, Preceptor to *Augustus*, 82.

NESTOR, Preceptor to *Tiberius*, 92.

XENOPHON, 90.

CTESIBIUS, the Historian, died as he was taking a Walk, at 124.

HIERONIMUS, General under *Antigonus*, surnamed *One-eyed*, 104.

* Plin. l. 7. c. 48.

† Lucian.

LONG LIVERS.

71

TIMEUS TAUROMENITES, 96.
ARISTOBULUS of *Macedon*, 90. He began his History at 84, according to the Preface.

The learned HIPSICRATES died at 92.
POLEMON the Poet at 97. He could not help laughing to see an Ass eat the Figs that were served up at his Table.

EPICHRAMES lived as long.

ERASTONES the Grammarian, 82.

LICURGUS, the famous Lawgiver of *Sparta*, 85.

SOPHOCLES, the famous Tragic Poet of *Athens*, was choaked with a Grape-stone at 130.

One of his Sons lived 85.

SOCRATES, 106.

GORGAS LEONTINUS, 108.

ASCLEPIADES, a *Persian* Physician, might have lived much longer than he did, had not a Fall put a Period to his Days at 150 Years of Age.

He was so certain of the Principles of his Science, (tho' founded on Conjecture and Experience) that he was contented to be taken for a mere *Ignoramus*, if he was attacked by any the least Indisposition. It

was

was he who first of all employed Wine in his Medicines, quite contrary to *Androcides*, who wrote to *Alexander* the Great, that this Liquor indeed was the Blood of the Earth, but the Poison of Man, when he made use of it more than Necessity required. Of this Truth *Alexander* made a fatal Experiment the 22^d Day of *May*, 303 Years before our Redemption. The *Chaldean* Astronomers in vain forewarned him to fly *Babylon*, where he died at 33 Years of Age, doing nothing there, but eating, drinking, and sleeping. Coming one Day from a Feast, where he drank excessively (for *Alexander* was a great Prince, but one of the greatest Drunkards in the World) a Physician invited him to do him the Honour to come to his House, and taste his Wine. The Conqueror of *Asia* attacked with a Bumper of Wine, holding two *Con-gii* (three Pints at least) one *Protheus*, a great Drinker, tho' neither *Swiss* nor *German*: This Man, charmed with the Preference that *Alexander* gave him to all others of the Company, did his Majesty Justice; and, filling the same Glass again, challenged the King to repeat it: This great Monarch, resolving to conquer or die, drank it up; but his Stomach, not able to contain the Wine, which an unseasonable Vanity had furcharged,

surcharged, the fatal Goblet fell out of his Hand, a violent Fever seized him, which carried him off the twelfth Day.

JUVENAL, a *Latin* Poet in the first Century, lived above 100 Years; he was 50 when he composed his 16th Satire against *Paris*, one of *Nero's* Comedians. This Emperor possessed the Empire in the fifty fourth Year of Jesus Christ. *Juvenal* died in the Year 128, under *Adrian*.

CRATINUS, another famous Poet, according to the fourth Satire of the first Book of *Horace*, lived near 100 Years, when he died of Grief, seeing a Barrel broke, and the Wine running about. This desperate Action certainly was very worthy a Poet.

ARISTARCHUS, of the same Profession under *Ptolomeus Philadelphus*, died at 100 Years. It was he that said, *I cannot write what I would, and I will not write what I could*.

PACUVIUS, Nephew to *Ennius*, died at *Tarentum* near 100 Years of Age.

VARRO, the most learned amongst the *Romans*, and an intimate Friend of *Cice-*

ro, to whom he dedicated his Book of the *Latin Tongue*, and which, it is said, contained above 500 Volumes, lived also near 100. He died 28 Years before Jesus Christ. The Consul of that Name (216 Years before our Redemption) was conquered by *Hannibal* at *Cannæ* in *Apulia*, in the Kingdom of *Naples*. Forty thousand *Romans* remained in the Field, with the Consul *Emilius*. This Conqueror sent three Bushels of the Rings of the *Roman* Knights to *Carthage*; she had destroy'd *Rome*, had not the Pleasures of *Capua*, where they unseasonably winter'd, instead of pursuing their Victory, emasculated her Soldiers*.

CARNEADES, of *Athens*, whom *Cicero* and *Cato* esteemed the most eloquent Man in the World, poisoned himself at 90 Years of Age, for Sorrow on Account of the Death of *Antipater*. It was he who so much astonished the Senate of *Rome*, to whom he spake as Ambassador from the *Athenians*; they immediately sent him back again, so much had his Eloquence dazzled their Minds by the Subtilities of his Discourse.

* Tit. Liv. l. 22. Florus. l. 2. Polyb. l. 4.



C H A P. XIII.

*Of Prelates and Churchmen, who
have lived very long.*

THE History of the *Maccabees* tells us, that *Mattathias* died 146 Years old *. He maintained the Religion of his Fathers, and the Honour of his Country. This old Man, full of Integrity and Zeal for the Law, refused to eat forbidden Flesh, or even to make Semblance that he did so.

This Passage the zealous *Roman* Catholics make use of as a Reproach to those who are remiss in keeping *Lent*.

St. JOHN, the Evangelist and Holy Apostle, lived above 100 Years, deceasing in the

* And he died in the hundred and forty sixth Year.
1 *Maccab.* Chap. ii. Ver. 70.

hundredth Year of the Christian *Æra*; which did not begin till after the Death of *Jesus Christ*, of whom blessed *St. John* was the beloved Disciple.

SIMON CLEOPHAS, the Successor of Saint *James*, and the second Bishop of *Jerusalem*, was crucified under *Trajan* at 120 Years of Age. The Conformity of his Death with that of the Son of God, gave him Strength to suffer like a young Athlete in the Prime of his Strength and Vigour. This holy Prelate crowned the Innocence of a Life, which the Episcopacy of the primitive Times render'd pure, humble, poor, laborious, and which led him to a Martyrdom by a Punishment, of which all the Submission of GOD-MAN to his Father, did not take from him the Terrors.

St. POLYCARPE, Bishop of *Smyrna*, Disciple of *St. John*, was burnt at 99 Years of Age.

NARCISSUS, Successor of *Simon Cleophas*, died at 166, under *Septimius Severus*.

Olaus Magnus speaks of *DAVID*, one of our Countrymen, an *English* Bishop, aged 170 Years.

OSIUS,

OSIUS, Bishop of *Corduba* in *Andalousia*, the Honour of the Prelates of the Church of *Spain*, according to Mr. *Du Pin*, liv'd 101 Years, being born in the Year 257, and died in the Year 358. Monsieur *de Tillemont* will have it, that he lived 114. It was this great Bishop who was so much esteem'd by *Constantine*, that he made Choice of him to go into *Egypt* to appease the Troubles, which the Opinions of *Arius* against the Divinity of Jesus Christ, and the different Sentiments about keeping *Easter*, had caused.

He presided in the second Council of *Alexandria*, in the Year 324; as he did in the first general Council of *Nice*, against *Arius*, in the Year 325. The same Prelate also presided, under the Emperor *Constantius*, at the Council of *Sardica*, in the Year 347, where the Innocence of St. *Athanasius* was acknowledged. It is said, that when he was 100 Years old, he fell into *Arianism*, having thro' Weakness in 357 assented to the second *Arian Formula*, or the third Council of *Sirmich*, and communicated with *Ursaces*, *Valens*, and *Germinius*, the Heads of that Party. However, Saint *Athanasius* his Friend assures us, that at his

†

Death

Death he protested by his Will against this Error; and that he formally condemn'd the Heresy of *Arius*, into which the Emperor *Constantius* had thus unwarily made him enter.

Petrus de Natalibus says, that *SEVERIN*, Bishop of *Tongres*, lived 375; that he was not consecrated till he was 297 Years of Age.

St. KENIGERN, of whom *Bollandus* makes mention, on the 15th of *January*, arriv'd to 185 Years.

St. PAUL, the first Christian who retir'd into the Desert, the Prince of Holy Eremites, who preferred the Silence of the Rocks, the Tranquillity of Forests, and the Company of Beasts, to the Society of Men, the more savage of the two, did not die till he was 113 Years old. He arrived to this great Age, notwithstanding his continual Maceration and Fasting. His Retirement was in a Wilderness, where Water and some Dates, with half a little Loaf (from the Age of 63 Years) which Providence sent him daily, sufficed him for his Nouriture.

CRONIUS,

CRONIUS, his Companion, liv'd 125 Years.

St. ANTONY, that other Solitary, whom *Egypt* lov'd as her Child, *Africa* and *Asia* as their Citizen, liv'd to 105, and his Companion 110. Some think this was the Chief of the *Macarii*, of whom St. *Jerom* speaks in the Life of St. *Paul* the Eremite, and who, it was believ'd, about the Year of Jesus Christ 390, a long while after Saint *Anthony*, who died the nineteenth Year of the Reign of the Emperor *Constantius*, about the Year of our Redemption 356.

DANIEL the Prophet arrived also to 110.

Pietro della Valle, in the fourth Tome of his Relations, says, that in the Year 1626, Father GASPAR DRAGONETTE, a Jesuit, aged near 120, was then fresh and strong: He had all his Teeth, used no Spectacles, and read daily his Lectures in one of the Colleges of *Rome*, with that lively and persuasive Eloquence, which finds nothing impossible, and which seems so peculiar to the Society.

Saint

Saint SAM'SOM, Abbot of *Dol*, liv'd in three Centuries; he was born in the Year of Christ 495, liv'd the fifth Century entire, and died in 607, the twenty eighth Day of *July*, at 112 Years of Age.

In the Time of *Thuatalus*, the fourth King of *Ireland*, who reigned in the Year of our Lord 540, died St. MOCHEUS, aged 300*.

Dom *Felibien*, of the Order of St. *Benedict*, in his Memoirs drawn from the fifth Age of the Acts of that Order, p. 502. takes notice, that TURQUETULUS, Cousin-German to *Edward I.* called the *Old*, after having been a long Time Chancellor of *England* without being married, became a Monk, and was thereupon made Abbat of the Monastery of *Croyland*, which the *Normans* had ruin'd about the Year 820, so that scarce five Religious could subsist. This great Man caused the Abbey to be rebuilt, and endow'd it with six Farms, that he had reserv'd out of his Estate, which he left to the King as his Heir. He had be-

* Elemens de l'Histoire, Tome 3. p. 522. Par M. l'Abbé de Vallemont.

fore, by publick Cryers, all over *London*, given Notice to his Creditors of his Retreat, and even to all those whom he might have wronged or injured, in order to make a threefold Reparation. After this, he gave himself up entirely to the re-establishing and re-peopling his Monastery, which became much more flourishing than before; and, to bring up the Fervor of the Primitive Monks, this Venerable Abbat divided them into three Classes: The first, composed of the young ones, till the twenty fourth Year of Profession, bore all the Burden of the Offices of the Choir and House: The second, till the fortieth Year, had fewer Obligations: But the third, to the fiftieth Year, which comprehended only the old Men, whom the Antients call'd *Sympectæ*, had the Liberty to live in Peace, where they were not even discompos'd by Discourse of any Affairs that might in the least interfere with their Quiet and Tranquillity. The five Monks above-named, whom he found in the Abbey, by this Means liv'd above their Century.

One of them, nam'd CLERAM-

BAUT, lived

148

Another, call'd SWARLINGUE, 142 } Years.

The third, call'd TURGAR, 115

M

Turquetulus,

Turquetulus perform'd their Funeral Obsequies, and liv'd himself 88 Years: He was born in the Year 887, and died in July 975. *Ingulfus*, his Successor, wrote his Life: The famous Dom *Mabillon*, so well known for his vast Erudition, hath put it amongst his Works. Dom *Thiery Ruinart*, his Disciple, has told us, how long this learned Modern lived; he died 75 Years old, by a Distemper very ill understood. *Stephen Mabillon*, his Father, was above 108 when he died; and the Father of *Stephen* 116. They were all three Natives of *Pierremont* in *Champagne*.

The *Roman* Catholicks say, their Saint *SIMON STOK* liv'd 100 Years.

I shall close this Chapter with taking Notice of the Death of a great Man, who died lately in the 89th Year of his Age; I mean the Right Honourable and Right Reverend *Nathanael Lord Crew*, the late Lord Bishop of *Durham*.



C H A P. XIV.

*Of Persons of several Conditions, who
have liv'd above an Hundred
Years.*



Eter Maffey reports, that in the Isle
of *Bengala* in the *East Indies*, a
Peasant liv'd 335 Years.

Guido Donatus observes, that in the Year
1223 he knew one *RICHARD*, aged above
400 Years: He was a Soldier by Profession,
and might probably have born Arms under
Charlemain. This Prince, who was fir-
named the *Great*, was King of *France*,
Germany, *Italy*, *Holland*, and Part of
Spain, to the *Ebro*, of *Poland* to the *Vi-*
stula, and of *Greece* even to the Confines
of *Dalmatia*. It was in Favour of this
great King of *France*, that *Nicephorus*, who
by his Perfidy made himself Emperor of the
East, consented (fearing a Train of Troubles)

to the Dismembring of his Imperial Crown, in relation to the Kings of *France* only. The *Germans* had possess'd it since the Year 913. This vast Empire of the *French* then bounded on the North by the *Baltic Sea*, on the South by the *Ebro*, the East by the *Vistula* and *Dalmatia*, and on the West by the *Ocean*, comprehends scarce now one fifth Part. This Diminution was caused by the Divisions, which the 1st and 2^d Race of the *French* Kings introduced, contrary to their own Interests. These Divisions began in the Time of the Sons of *Lewis* the *Debonnaire*, only Son of *Charlemain*. *Hugh Capet* being better advis'd, abolish'd them absolutely before his Death, which happen'd the twenty ninth of *August* 996. The Appennages reverrible to the Crown in default of lawful Issue Male, succeeded those Divisions, so absolutely burdensome to the Monarchy.

Cedrenus and *Zonares* say, that the beautiful *Irene*, Widow to *Leo IV.* Emperor of *Greece*, who died in the Year 780, fearing the Neighbourhood of the King of *France*, then Master of *Dalmatia* in *Greece*, to rid her self of those Inconveniencies, amused him with Hopes of Marriage, and of yielding up to him the Eastern Empire. The Embassadors of *Charles* had very much
advanc'd

advanc'd the Negotiation, when the impious *Nicephorus*, Chancellor of *Irene*, invaded her Throne, and caused himself to be declared Emperor the last Day of *October*, in the Year 802. He immediately despoiled his Sovereign and Benefactress of her Royalty, and banish'd her into the Isle of *Mytelene*, one of those of the *Archipelago* of *Greece*. The Despair of such a Loss, or perhaps the Remorse of having caused the Eyes of her Son *Constantine VIII.* to be put out, that she might reign alone, made her die with Chagrin and Sorrow. *Theophanes* observes, that this Cruelty seem'd to have eclipsed the Sun over *Constantinople* for seventeen Days together; as if the Horror of a Deed so unnatural had frighten'd, by its Barbarity, the highest and most glorious Luminary of Heaven.

JEAN D'ESTAMPES, Equery to *Charlemain*, liv'd much the same Time as *Richard*: He died in the Reign of *Lewis* the Seventh, surnamed the *Young*, in the Year 1146. This Prince, divorcing *Eleanor* of *Guyenne*, returned to her, in Prejudice to 2 Daughters he had by her, a Portion which Law and Policy should have retained. A Restitution so ill concerted afflicted *France* with a cruel War for above 400 Years.

In

86 LONG LIVERS.

In the Reign of the Emperor *Claudius*, a Citizen of *Bologna* in *Italy*, called *FUL-
LONIUS*, liv'd 152 Years*.

LUCIUS TERENCE, of the same Town, in the Reign of *Vespasian*, liv'd 150.

Buchanan says, that *LAURENCE HUT-
LAND* liv'd 170.

Ovid speaks of his Father fresh and vi-
gorous at 90.

TITIAN, the famous Painter, liv'd 99 Years in perfect Health, and probably might have liv'd much longer, had he not been suddenly taken off by the Plague.

Pliny speaks, with Astonishment, of the happy and agreeable old Age of *XENO-
PHILUS* the Physician, who was 130 Years old, and scarce appear'd to be 50; an Example which is indeed, according to this Author, miraculous.

Old Age was not in him, it seems, so difficult to be supported, as *Euripides* ima-

* Fulg. l. 4. c. 14.

gin'd,

gin'd, who, in his *Hercules Furens*, says, it was heavier than Mount *Athos*.

It was this, without doubt, which made Saint *Gregory Nazianzen* say, that he labour'd under an old Age more heavy than all the Mountains of *Sicily*.

If these great Men had known the Treatise which *Cicero* dedicated to *Atticus*, they would have chang'd their Sentiments. *Cato* the Censor there proves so very agreeable to *Scipio* and *Lelius*, that Old Age weakens not the Mind nor Body, that it takes away neither the *Good* nor Use of Pleasures, and that it is not threaten'd with an approaching Death; so that really one does not know, from this fine Piece of *Roman* Oratory, whether Youth be preferable to it.

When the Emperor *Vespasian* and *Titus* his Son (whom History, the faithful Mirror of Princes, call'd the Delights of Human Kind, and who complain'd of losing a Day, if he had oblig'd no body*) numbered all *Italy*, they found in the Town of *Vellejacium*, near *Placentia*, sixty three Men aged each 110 Years, four 120 each, two

* Amici, diem perdidimus. Sueton. in vit. Titi.

38 LONG LIVERS.

125, four 130, and as many 137, and three 140*.

The same Author says, that in *Parma* there were three who were each of them 120 Years old; and two of 130. At *Placentia* one of 131; and at *Bolonia*, *LUCIUS TERENCE*, Son of *Marcus*; and at *Ariminum* *MARCUS APPONIUS*, each 150.

VINCENT COQUELIN, Chief Chaplain, died at *Paris* in the Parish of *St. Sulpice*, in the Year 1664, at 112.

The Ordinary of *Holland*, of the third of *April* 1687, makes mention of a Man nam'd *GALDO*, travelling at that time thro' *Venice*; he had his own Picture with him; the Masters in the Art knew it to be done by the Hand of *Titian*, who had been deceas'd then 130 Years. *Galdo* might have been about 30 Years old, when his Picture was drawn; which in the whole will amount to 160 Years, supposing that *Galdo* liv'd no longer than the said Year 1687.

Guillaume Roullé, in the third Part of the Pre-excellence of *Gaul*, reports, that

* *Pliny* l.7. c.49.

in the Parish of *Ancines*, near *Alençon* in *Normandy*, there died in his Time a Man aged 150 Years.

The same Author says, that *PHILIP JOANNES*, Father to one of his Brothers-in-Law, was 180 when he wrote his Book.

Alexander Benedictus and *Cardan*, after *Albertus Magnus*, observe, that a Man of *Samothracia* was fresh and vigorous at above 104.

Every one knows the Story of *THOMAS PARR*, commonly call'd *Old Parr*, who was aged 152 Years and some Months, when he was presented to King *Charles I.* in the Year 1635.

This old Man was born in the Year 1483, and had seen ten Kings and Queens of *England*; viz. *Edward IV.* *Edward V.* *Richard III.* *Henry VII.* *Henry VIII.* *Edward VI.* *Queen Mary*, *Queen Elizabeth*, *James I.* and *Charles I.* *Parr* died (sixteen Years after he was presented to the King) at *London*, the 24th of *November* 1651, without any Pain or Distemper. When his Body was open'd, his Bowels appeared very sound, only the Lungs floated a little

N

in

in Blood: The Physicians attributed this to the Grossness of the Air of *London*, and against which he should have been blooded, which might have prolong'd the Life of this good old Man.

At 101 Years of Age he had a publick Penance imposed upon him at the Church-Porch for having got a Maid with Child; an infallible Sign of a strong and robust Temperament in so advanc'd an Age.

Much about the same time the Countess of *Arundel* presented to the Queen a Midwife 123 Years old, who but two Years before exercised her Profession.

At *Lymington* in the County of *Southampton*, about 24 Years ago, liv'd JOHN MOORZE (generally call'd *Shonny Moorze*.) This Man, who was by Trade a Peddling kind of Ironmonger, was at that Time above 100 Years of Age, fresh and lively, and of a ruddy Complexion, almost bald, but a few Silver Hairs; yet have I frequently seen this very Man, in the Depth of Winter, in nipping frosty Mornings, come warm from his Bed, and dress himself (without a Hat) at the Street Door, unconcerned at the
+ Severity

Severity of the Season, tho' the Lookers on shiver'd for Cold.

In the County of *Northampton* died JOHN JAMES, in the Year 1705, about the End of the Month of *July*: He liv'd 128 Years, strong and in good Health, and had the Use of his Senses to the last.

FRANCIS SECARDI HONGO, surnamed *Huppazoli*, died aged 114 Years, 10 Months, and 12 Days, of the Gravel and Rheum, the twenty seventh of *January* 1702, in *Smyrna*, where he was Consul for the *Venetians*. He was born the 15th of *March*, 1587, at *Casal* in the *Montferrat*, when *Sixtus V.* held the See of *Rome*. He wore the Cassock in the Time of *Paul V.* and *Urban VIII.* which he quitted to marry at *Scio*, in the *Archipelago*, the Daughter of a certain Nobleman, surnam'd *Capra*. He left behind him 49 Children by five lawful Wives, and a round Number of Concubines, his Slaves. He never was sick, without doubt on Account of Diet, which he always observ'd with the utmost Exactitude. His Sight, Hearing, Memory, and Agility, were surprising. He walk'd every Day eight Miles; at 100 his white Hair appear'd black, his Beard and Eye-brows were chang-

ed to the same Hue at 112 ; and, what is most to be admir'd, having lost all his Teeth at 110, he cut two large ones in his upper Jaw one Year before he died. He used for his Drink only Water of *Scorzonera* ; never Wine, Strong-Waters, Sorbet, Coffee, nor Tobacco ; he liv'd chiefly on a little Broath, and some little nice Thing roasted, and Fruit which he would always eat with Bread. He never would eat from Home, for fear of interrupting his Regimen of Life. He was a Man of much Honour, Wit, and Merit ; his only Fault was, his being too much given to Women.

The 19th of *November*, in the same Year 1702, died in the Village of *Vendeville*, in *Lorrain*, MATTHEW LITTARD, call'd *La Ronce*, or the *Brier*, at 118 Years of Age ; he had serv'd in the Wars in *Italy*, in the Reign of *Henry IV.* of *France*, Grand-father to *Lewis XIV.* the late King.

Monsieur LE FEVRE de *Lezeau* was made Privy-Counsellor to the said late King at above 100 Years old.

The

LONG LIVERS. 94

The Marchioness of LUXEMBOURG
died at 101.

The Mareschal D'ESTRES is now
above 100.

1708.

CATHARINE DE LA CROIX, in the *Lion-
nois*, died in the Month of *October* at 113.

1709.

JEAN CARRIERE, near *Langres*, the six-
teenth of *January*, at 116.

AUGUSTINE GALAND DE SAVIGNAC, in
Auvergne, the fifteenth Day of *April*, at
115.

The Curate of *Sasserot*, in the *Pais de
Caux*, the seventeenth of *July* at 116,
in his perfect Senses.

NICHOLAS DE BEZANES, near *Issoudun*,
the twenty eighth of *November*, at 107

The Wife of SAGONNE, a Notary at
Margaux in *Medoc*, the third of *October*
preceding, at 116

ANNE MAMA the thirtieth of the same
Month, at *Paris*, at the House of *Madame
la Presidente de Bretonvilliers*, at 102

1710.

JOHN MENSARD, near *Dun-le-Roy* in
Berry, the third of *January*, at 110, in per-
fect Sense and Judgment: He had ten
Wives;

Wives; she that surviv'd him was only 18; when *Mensard* married her, he was 99; she brought him a Boy two Years before they were married.

The Sieur DE ROQUE, Advocate near *Agen*, the sixth of the same Month of *January*, died at 111.

MICHAEL DE GOURGUES, Lord of *La Buge*, the eighth, at 105 Years and eight Months, in the Town of *Xaintes*; six Days before he went a Hunting.

GUILLEAUME DELABAT the eighth of *February*, at *la Fleche*, at 111.

The Sieur CASTRA, Advocate at *Bordeaux*, the twenty second of the same Month, at 111 Years, 10 Months, and 10 Days.

JANE TIBERGE Widow, in the Parish of *St. German l'Auxerrois* at *Paris*, the fifteenth of *March*, at 104.

MICHAEL FORTIN, of *Vimoutier* in *Normandy*, the seventeenth of *April*, at 116 Years and four Months.

LEWIS AMIOT of *Geay* near *Charante*, in *Aunis*, the seventh of *October*, aged 107 Years and three Months: He had had six Wives, and courted the seventh; he saw Issue to the fifth Generation.

JOHN GUICHARD, of *St. Aulaye*, the eighth of the same Month, at 108.

CATHERINE PETIGLAN, of *Greze* near *Beauvais*, died in the same Place unmarried, the tenth of the same Month, at 113. She was born when *Henry IV.* besieged *Amiens*, which the *Spaniards* had surprized with Nuts in the Month of *March* 1697.

RACHEL DE BICHOIS died the twelfth following in the Town of *Rochelle*, at 107 Years, three Months, and eight Days: She had been Mother of 22 Children. During the Siege of that Town in the Year 1628, by Cardinal *Richlieu's* Persuasions, she turned *Roman* Catholick; and *Lewis XIII.* to do her Honour, dined twice with her at a Pleasure-House of hers, two Leagues from the Town, into which the Inconveniencies of the Siege had obliged her to retire.

LE MOINE's Widow, in the Parish of *St. Nicholas de Chardonet* in *Paris*, died the fifteenth of *November*, at 106.

The Widow FAVEJA, at *Carman* in the Bishoprick of *Toulouse*, the third of *December* at 113. She never took any Physick.

1711.

BENNET CHAUMONT, of *St Bonnet* in *Auvergne*, the ninth Day of *January*, at 110 Years, 2 Months, and 5 Days.

HENRY LE BOUCHER, of the City of *Caen*, Lord of *Verdun*, the eighteenth of *February*, at 115: He never was sick. His Father liv'd to 108; and the Son of *Henry* was, when his Father died, 73.

The Countess *Cowper*, I am informed; this same Month of *February*, presented to the late Queen *Anne* a Woman of 128 Years old.

LUCRETIA JOVIN, in the Bishoprick of *Authun*, died the twenty first of *April* following, at 108: She always read and writ without Spectacles.

GUILLEAUME

GUILLAUME CREVIN, Dean of the Advocates of *Pont l'Eveque* in *Normandy*, the sixth of *May* at 107.

FRANCIS HERVE, in *June*, at *Seez* in *Normandy*, at 106.

MADAME DE COUSERANS, near *Torniac* in the Diocese of *Cahors*, in her Seat of *Casoul*, in the Month of *August*, at 111. The Day before she died, she walk'd on Foot to the Parish Church.

JAMES THEVENOT, Labourer at *Chateau-Vilain* in *Champagne*, the eleventh of *September*, at 114. The Month before, he mow'd the Meadows. By three different Wives he had 39 Children.

Sir W^m. BULSTRODE, at *St. Germans-en-Laye* near *Paris*, died the third of *October*, at 105. He left seventeen Children; the eldest was 72 Years old, and the youngest only 14.

1712.

ANGELICA BOURSAUT *de Vientais*, Foundress and Superior of the Nuns at *Beaulieu*, near *Loches* in *Touraine*, died the twenty fifth of *March*, at 112.

O

FRANCIS

FRANCIS DROUIN *de Chaumont*, in the *Lyonnois*, the ninth of *November*, at 109 Years, 5 Months: He was born the tenth of *January*, 1603.

ANNE D'ALEÇON, Widow of the *Sieur de Manneville*, the fifteenth of the same Month at *Abbeville*, at 106.

AALIN DE CROCHES, Curate of *St Pierre de la Riviere*, in the Diocese of *Lysieux*, in the Month of *December*, at 113.

MADAME DE LA CHASSAGNE died the same Year at 108. The late King of *France* gave her a Pension.

1713.

CHARLES BAHUT, Armorer at *Bologne sur Mer*, the twentieth of *August*, at 104. He work'd at his Trade six Days before he died: He left a Widow 90 Years old.

JANE BOOR, an unmarried Woman in the Village of *Pennetier*, near *Tremolat en Perigord*, the twelfth of the same Month, at 108 Years. At 90 a Fever made her white Hairs fall off, which were succeeded by black; and at 100 they return'd to white, and a little after they turn'd black again.

JAMES

JAMES LINCH, Titular Archbishop of *Tuam* in the Kingdom of *Ireland*, and Almoner of Honour to *Charles II.* King of *Spain*, died at *Paris* the twenty ninth of *October*, at 105.

The Course of this Year will be agreeably interrupted by an odd Marriage of a Man, call'd L'ARCHER JARDINIER, of the Parish of *St. Hyppolite*, in the *Fauxbourg St. Marcel* at *Paris*: In the Month of *July* he married at 103 a Woman of 76; this loving Couple, making between them no more than 179 Years, hoped to have Children, having strongly in their Minds God's Promise to *Abraham* and *Sarah*; but whether their Hopes were frustrated, I cannot learn.

But what displays most the Power of the Almighty, is the Age of JANE SCHRIMSHAW, our Country-woman, who was born in the Parish of *Bow*, the third of *April*, in the Year 1584. She married in the Year 1711, at 127 Years *Edward Corken*, but is since dead.

GUILLEAUME BAILE, Gardener to the famous Duke d'*Espernon*, in whose Service

he planted the Avenues of the *Chateau de Cadaillac*, died at *Lignan*, near *Bordeaux*, in the Month of *November* 1713, at 104.

JOHN GUILLOT, of the Town of *Dun sur Meuse*, in the Diocese of *Rheims*, died the eighth of *December* following, at 109: He never had any grey Hairs, used Spectacles, or took Physick.

JOHN JUVIN, Joiner at *Brieule* near *Dun*, died a little before at 114.

The twenty eighth of *December*, the present Queen of *Sweden*, when Regent of the Kingdom during the Absence of her Brother the late King, having assembled the States to prevent the Irruptions of the *Danes*, *Saxons*, and *Muscovites*; the Sieur DANNEMAN, Deputy of the fourth Order of the States, spoke for the Interest of the People with Applause, tho' he was then above 100 Years old.

1714.

CHARLES PASQUOT, Mayor of the Burgeses of *Joinville*, died in the Month of *January*, at 111: He had sometime before shot at Marks with the *Chevaliers de l'Arquebuse*.

JOHN

JOHN NICOLAUD, of the Diocese of *Sisteron* in *Provence*, departed this Life the nineteenth of the same Month, at 106.

FREMINE RAMBAUT, who liv'd on the *Fossez de St. Victor*, at *Paris*, died the eighth of *March* at 105 Years, 6 Months, and 8 Days: She never used Spectacles, and went for fifteen Years every Day on Foot to Church to *St. Genevieve du Mont*. The late Duke of *Berry* allow'd her a Pension.

The same Month of *March*, being *Maunday Thursday*, at the Ceremony of washing of the Feet, performed by the Emperor and the three Emperesses at *Vienna*, the Number of the People was 48, who together made 3695 Years.

The Emperor washed the Feet of twelve old Men, whose Age together amounted to 976 Years.

The Empress Regent perform'd the same Ceremony to twelve old Women, making, 833 Years.

The Empress Mother did the same to twelve other old Women, making 916 Years.

The Empress *Amelia* to twelve more, amounting to 970.

†

Phlegon,

Phlegon, in his *Opusculum* upon those who liv'd a long Time, speaks of a great Number of People that arriv'd to 100, 120, 130, and 150 Years: He adds, that the *Sybilla Erythræa*, liv'd ten Ages, that is, one thousand Years. He speaks also of one *Macroseiris**, who had completed 500 Years. But as the Translation from the *Greek* of this Author by the learned *Meursius* cannot warrant the Truth of this Fact, we shall say no more; tho' *Berosus* says a great many Things much more incredible, in relation to the long Lives of abundance of People.

Monfieur l'Abbé Dupin has given us something in relation to these *Macrobites*, or Long Livers; he derives the Name (as indeed he can do no otherwise) from these *Greek* Terms μακρός long, and βίος Life. He says, these are certain People of *Africa*, whom *Pomponius Mela* places in the Isle of *Meroe*; *Pliny*, in *Ethiopia*, near the cruel Kingdom of *Macoco*, where the People are Cannibals, or Man-eaters; such as the *Lestrigons*, mention'd by *Homer* † and *Ovid* ‡.

* *Phlegon's Opusculum*, Chap. 17.

† *Homer's Odyssey*. || *Ovid. l. 4. Fast.*

The Inhabitants of this barbarous Kingdom do not give Nature Time to produce *Macrobites*; the King of that inhuman Country *Macoco*, for a surprising *Ragout*, causes every Day in his Palace of *Monfol*, the Capital of his Kingdom, two hundred Criminals or Slaves to be killed, whose Flesh they dress and serve up at his Table, and those of his principal Courtiers *.

The old Woman who had the Care of the *Viscount de Mortain*, in the Diocese of *Orange*, died in the Month of *July* at 102 : She wrought at her Needle to make Linen the Day before she died, without Spectacles ; and five Women, whose Age altogether made 525, carried her to her Grave.

ANTONY CAPUAL, a Joiner, died in *September* at *Mainfers*, near *Neufchatel* in *Normandy*, died at 112.

LEWIS JOUAN, Labourer at *Berville*, in the *Pais de Caux*, the eighteenth of the same Month at 108 Years and 6 Months: He held his Plow the Day before.

JAMES DEFERRERE, in the Diocese of *Aire*, died the second of *November*, at 110.

* D. Daper Histoire d'Afrique.

My Readers will easily perceive, that most of these *Macrobites*, or Long Livers, are *French*: The Truth of it is, those People have been very curious in making Collections of such Persons who have lived to a great Age, and which yearly they presented to the late King. I shall conclude this Chapter with some who were living in *France* in this Year 1713, above 100 Years of Age.

Monsieur *Durand*, Curate of *Hombourg-la Forteresse*, sent to *Paris* by Monsieur *de la Tour*, Commissary of War, a Certificate dated *July* the thirtieth in this same Year, by which he attested, that the undernamed JOHN DIEDRICK and ANNE SCHEL, his Parishioners, were each of them 105 Years old, and appeared to be in good Health, and might live much longer. He adds, that ANNE DURAND, his Grandmother, died some time before at above 108.

PHILIP HERBELOT, who lodged in *Paris*, in the Cloyster of St. *Nicholas du Louvre*, was another *Macrobite* then and since living, and may yet be so. By the Register of the Place where he was baptized, it was proved that he was then 112 Years

old, being born the first of *January*, 1602, at *Doulencant* near *Joinville* in *Champagne*. He was Pensioner to the late King; and it was he who presented that Prince with a Nofegay on St. *Lewis's* Day at *Marly*, which was taken Notice of by the Publick News Papers.



C H A P. XV.

Of Old Women.

BY Old Women here, I mean such Women in antient Times who have arrived to a very great Age.

The *Sybills*, according to the fourth Book of *Ovid's Metamorphosis*, lived each at least 700 Years: We have already observed, in the foregoing Chapter, that *Erythræa* liv'd much longer*.

The Sybil of *Samos*, who lived in the Year of the World 3306, liv'd indeed but

* Beyerling Tom. 7. Lec. 5. p. 176.

500 Years: St. *Augustine* believes, she lived in the Time of *Numa**, the second King of *Rome*, and about the Time of *Manasses* King of *Judah*.

Pliny tells us, that *Livia*, Daughter to *Rutilus*, liv'd 97 Years in a perfect Health, fresh and lively.

STATILIA, in the Reign of *Claudius*, 99 Years.

TERENTIA, *Cicero's* Daughter, liv'd to 130

CLAUDIA, Daughter to *Offilius*, the Mother of fifteen Children, died at † 115.

GALERIA COPIOLA EMBOLARIA, at 104.

SAMMULLA, 110.

LUCEYA the Actress, at 100 Years of Age acted with Applause.

Pausanias says||, that *TANAGRA*, Wife of *Pemander*, liv'd to be so old, that (*an-
tonomastically*, or) by way of Excellence, they called her Grandmother.

JULIA MODESTINA liv'd 120.

* Lib. 18. c. 14. de Civit. Dei.

† Plin. l. 7. Hist. Nat.

|| In Beotiis.

LESBIA,

LESBIA, according to *Martial*, liv'd many Ages.

When *Vespasian* and *Titus* number'd the People of *Italy*, of which we have already made mention in this Treatise in the preceeding Chapter, liv'd a Woman at *Ariminum* (now *Rimini*) nam'd TERTULLA, 137 Years old, and another at *Faventia* 132.

JUDETH, that beautiful Widow who slew *Olofernes*, General to *Nebuchadonofor*, in the Year of the World 3348, liv'd in her Husband's House 105 Years; now allowing her to have been married so young as 20, the whole will amount to 125. By this Example (to omit many others) the pretended Restriction of 120 Years, does not hold any more with the Women than the Men, and this was 1800 Years after the Flood.

ANNA the Prophetess liv'd 84 Years in her Widowhood, after having been married 7 Years; allowing her likewise to be only 20 at the Time of her Marriage, she must have liv'd 111. She died the same Year Christ came into the World.

||| ——— namq; ut tua secula narrant,
Ficta Prometheo diceris esse luto.

Epig. l. 10.



C H A P. XVI.

That Temperance contributes to long Life.

THE *Anachorets*, or *Eremites*, living in vast and most wild Deserts, employed themselves in the Practice of Temperance, (the first of the Cardinal Virtues, which bridles all disorderly Appetites, trampling the World under Foot, to use the Terms of St. *Ambrose* *;) *that they might live many Years in perfect Health.*

SIMEON STYLITES died in *Asia* near *Antioch* at above 100 Years of Age. Saint *Jerom* says, that he liv'd 47 Years, standing upright upon a Pillar 40 Cubits high, in continual Prayer and extraordinary Fasting; where, it seems, he fasted once thirty nine Days, and (I have heard) standing upon

* St. Ambros. in Luc. lib. 5.

one Leg too ; but as this is no Article of Faith, we are in no Danger of our Salvation, if we do not believe it.

Even the Heathen Philosophers knew the Excellency and Value of Temperance ; which, according to them, contributes to form a great Genius ; they look'd upon it as the chief and prime Effect of the Study of Wisdom ; they believ'd, that Justice, Prudence and Fortitude (and they had Reason) could not subsist without it.

APOLLONIUS THYANEUS preserv'd himself in all the Gayety of Youth, by Chastity, Continence, and Sobriety, above 130 Years. These Virtues gave double Strength to the Athletcs, Courage to Soldiers, Vigour to old Men, a certain Freshness to Virgins, and a strong Voice to such as appear in Publick.

DEMOCRITUS by Sobriety was in perfect Health at 109. *Diogenes Laertius* reports a particular Circumstance of his End ; viz. that at the Desire of his Sister he kept himself alive three whole Days by only the Smell of hot Loaves ; she was afraid she should not assist at the Feast of *Ceres*,

Ceres, if her Brother died before that Solemnity.

POLYDAMAS, the famous Athlete of *Thesfaly*, who stopt a Chariot drawn by Horses in full Career, and strangled a Lion on Mount *Olympus*; MILO the *Crotonian*, who carry'd an Ox upon his Back; THEAGENES, who carried running a Statue of Brass as tall as himself; all these robust Men had no other Secret but Temperance to preserve themselves in a Strength capable to bring them to a long Life.

These Disciples of Vanity prepared themselves in order to enjoy the Honours of a miserable Triumph; they abstained from all Pleasures; they confined themselves to a Regimen the most austere, to gain Strength; those who ran for the Goal * were *temperate in all things*, says St. *Paul*. *Tertulian* adds, that these Athletes, to double their Vigour, were continent and sober, even to Constraint, Violence and Torments ||. They fed on nothing but Things dry, hard, and insipid, and imposed on themselves an

* Every one that striveth for the Mastery is temperate in all things. 1 Cor. ix. 25.

|| Ut robori ædificando valeant, continentur à luxuriâ, à cibis, à potu; coguntur, cruciantur, fatigantur.



Abstinence equal to Macerations the most penal and cruel.

GUILLEAUME [or WILLIAM] POSTEL of *Normandy* was so temperate, that he liv'd above 100 Years : He was surnam'd *The Abyss of Science* of the fifteenth and sixteenth Centuries ; he was Master of Languages to such Perfection, that he presum'd he could travel all the World over without an Interpreter. The Reputation of his great and rare Talents diminished on account of some extravagant Opinions which he maintain'd ; amongst which one was, that he held that Women were not redeemed by the Death of Jesus Christ ; a Legacy the Ladies have much Reason to thank him for.

The *Romans* were surprized at the Strength and high Stature of the antient *Gauls*, who gave the Name of *Gallia Transalpina* to that Part of *Italy* which they conquer'd of the *Romans*, since call'd *Lombardy*. They built *Milan*, *Aquileia*, *Genoa*, *Verona*, *Sienna*, *Padua*, *Cremona*, *Placentia*, *Bergamo*, *Sinaglia*, *Brescia*, and *Bologna*. This was under the Conduct of *Belloveze*, Nephew to *Ambigat*, King of *Auvergne*, about the Year of *Rome* 164.

The

Ceres, if her Brother died before that Solemnity.

POLYDAMAS, the famous Athlete of *Thesfaly*, who stopt a Chariot drawn by Horses in full Career, and strangled a Lion on Mount *Olympus*; MILO the *Crotonian*, who carry'd an Ox upon his Back; THEAGENES, who carried running a Statue of Brass as tall as himself; all these robust Men had no other Secret but Temperance to preserve themselves in a Strength capable to bring them to a long Life.

These Disciples of Vanity prepared themselves in order to enjoy the Honours of a miserable Triumph; they abstained from all Pleasures; they confined themselves to a Regimen the most austere, to gain Strength; those who ran for the Goal* were *temperate in all things*, says St. *Paul*. *Tertulian* adds, that these Athletes, to double their Vigour, were continent and sober, even to Constraint, Violence and Torments. They fed on nothing but Things dry, hard, and insipid, and imposed on themselves an

* Every one that striveth for the Mastery is temperate in all things. 1 Cor. ix. 25.

|| Ut robori ædificando valeant, continentur à luxuriâ, à cibis, à potu; coguntur, cruciantur, fatigantur.



Abstinence equal to Macerations the most penal and cruel.

GUILLEAUME [OR WILLIAM] POSTEL of *Normandy* was so temperate, that he liv'd above 100 Years : He was surnam'd *The Abyss of Science* of the fifteenth and sixteenth Centuries ; he was Master of Languages to such Perfection, that he presum'd he could travel all the World over without an Interpreter. The Reputation of his great and rare Talents diminished on account of some extravagant Opinions which he maintain'd ; amongst which one was, that he held that Women were not redeemed by the Death of Jesus Christ ; a Legacy the Ladies have much Reason to thank him for.

The *Romans* were surprized at the Strength and high Stature of the antient *Gauls*, who gave the Name of *Gallia Transalpina* to that Part of *Italy* which they conquer'd of the *Romans*, since call'd *Lombardy*. They built *Milan*, *Aquileia*, *Genoa*, *Verona*, *Sienna*, *Padua*, *Cremona*, *Placentia*, *Bergamo*, *Sinaglia*, *Brescia*, and *Bologna*. This was under the Conduct of *Belloveze*, Nephew to *Ambigat*, King of *Auvergne*, about the Year of *Rome* 164.

The

The same *Gauls* under *Brennus*, 200 Years after, conquered the *Romans* a second time on the River *Allia* in the *Sabines* Country, the first Day of *August*, in the Year of *Rome* 365, and 390 before *Jesus* Christ. They took *Rome* by Assault; and had entred the Capitol, had not the Cackling of some Geese gave notice to *Manlius*, who prevented it with speedy Succour, and who, for that Action, was afterwards surnamed *Capitolinus* *.

The *Gauls* generally liv'd 100 Years, which was entirely owing to their Temperance and way of living: They labour'd much, eat little, and never the Flesh of Animals, and drank no Wine; they rose before the Sun; Inconstancy, Variety, and Changeableness, so ordinary to their Descendents were not then known, or agitated their Mind and Imagination. By a Regimen of Life like this did our Forefathers arrive to an extreme old Age: It was the only Step to be admitted into the Order of the *Druids*, or the Priests and Religious of those Days.

* Tit. Liv. l. 5. Polyb. l. 1.

The famous LEWIS CORNARO will be an eternal Monument of this Truth, who liv'd 104 Years sound in Body and Mind, by pure Regimen. He died at *Padua* the twenty sixth of *April*, in the Year 1566, in his great Chair, by the only Failure of Nature; and a little before died his Wife, who was not much younger than himself.

His Abstinence and Sobriety were such, that in twenty four Hours he took only 12 Ounces of solid Nourishment, and 14 of liquid. The Infirmities of his lively and impetuous Youth made him observe a Regimen so just, that he fenced himself from all those Indispositions which threatned the Remainder of his Life; for this Reason he became mild, quiet, patient; the Interest of his Health perswaded him, that a wise Man should do nothing precipitate, or violent.

As his Age advanc'd, he diminish'd insensibly the little Pittance of his Diet, till he came to take no more at each of his two Repasts, but the Yolk of an Egg; and this too, towards the latter End of his Life, he divided into two Parts, as finding his Heat weaker as he advanced to it. So true is it that Nature is simple, that it needs

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but

but a few Things to support it, and that the Perfection it gives to its Works, depends entirely on a Treasure of Wisdom, which by one and the same Conduct satisfies infinite Views.

By so sage an Attention, he always preserved himself healthy and vigorous, his Mind found no Diminution of its Faculties, his Eyes and Ears knew no Alteration; and, what seems little credible, his Voice continued so clear, so strong, so sonorous, and so beautiful, that he sung at 100 Years old with a Sweetness full of Harmony the most melodious in the World. This may assure us, that this Man become reasonable, according as the Divine Mercies prevented him by their Grace, verified the Words of the Son of *Sirach*, that *He that is abstinent prolongeth his Life**; but such an abstinent Person, who governs himself with Prudence. Distempers proceeding from an extravagant Diet being more dangerous, than those which are caused by simple Repletion; for this is much more capable to excite insensible Perspiration, which may cure them, according to the learned *Sanc-torius*.

* Ecclus. c. xxxvii. ver. ult.

CORNARO at 83, 86, 91, and 98 Years of Age, wrote four Treatises upon Sobriety and voluntary Fasting, which he practised from the Age of 36; in which one finds nothing but what is bright, and very agreeable to good Sense. Every thing there is agreeable to the Sentiments of St. *Jerome*, who said that Fasting was not only a perfect Virtue*, but the Basis and Foundation of all other Virtues.

This illustrious *Venetian* said, that Nature was contented with a little; that what exceeded Necessity, was nothing else but the Source or Spring of all Distempers, which makes us old before we have had the Pleasure of being young; that scarce 100 Years gave Wrinkles and Decrepitude to sober Persons; that when Voluptuousness had less Empire over Men, they were stronger at 80 than now they are at 40; that the Flesh of Animals was useless to Health, and that one or two Repasts in 24 Hours, of Bread, Fruits, Herbs, Roots, Legumes, and Milk-meats, with Water, or a very small Quantity of Wine, were sufficient for those who did not reckon their Belly in the Number of false Gods; that he was al-

* Jejunium non solum perfecta virtus est, sed cæterarum virtutum fundamentum, Hieron. de Jejunio ad Eustochiam.

ways in pain to think how some People, by abusing their Riches, could expose themselves to die by too much Eating, while a Multitude of poor Wretches fell daily into a dreadful Necessity of perishing for Hunger.

A Destiny quite contrary to that of those People, whom an effeminate way of Life has made invent the Art of poisoning themselves by a refined and excellent *Gout* of those dangerous Dishes, which provoke the Appetite beyond its Occasions. It is these mortal *Ragous*, of which *Monsieur de St. Evreumont* says, that he who eats much of them will be sure to be very sick, and he that does not touch them be always in Health.

Persius, as obscure as he is, speaking of Old Age in his second Satire, is plain enough*: *You pray (says he) to have your Nerves strengthen'd, and not to experience the Inconveniencies of Old Age: Take heart; but remember, that large Dishes and heavy Meats hinder the Gods to grant you this Petition; they stop the Hand of Jupiter.*

* *Poscis opem nervis, corpusq; fidele senectæ:
Esto age; sed grandes patinæ tucetaq; crassa
Annuere his Superos vetuere, Jovemq; morantur.*

Our sage *Venetian* added, that Sobriety never left to Death any thing to destroy us, but the Consumption of the radical Moisture; Nature, which form'd the Knots that tie our Days with our Body, fearing no longer (with this Virtue) their Dissolution, by the Contrariety of Humours furnish'd by Intemperance: that those who followed too much their unruly Appetite, were often deceiv'd when they had recourse to Diet as to a Medicine, after having despised it as a Precaution.

He call'd Sobriety a Divine Inclination, agreeable to God, a Friend of Nature, the Daughter of Reason, Mother of all Virtues, Companion of Chastity. He said, she was gay without Vapouring, modest without Constraint, sage without Artifice, and regular in all her Undertakings; he proclaim'd her the Support of Life, Conserver of Health, and the most powerful Succour of a good Constitution: He gave her for her Foundation Laws most holy; he assures us, that the using her expell'd the Intemperies of Repletion, the true Cause of all our Distempers.

*

He

He remark'd, in fine, that Happiness and Repose, which attended Sobriety, invited us to acquire it; that its Beauty engaged us, because it offer'd us the Duration of our Being, and preserved our Life.

In effect, this Virtue so rare teaches the Rich modestly to make use of their Riches; the Poor to pass without murmuring the hard Times of Necessity; old Men the Art to live, and young Men the Art to enjoy Life. It purifies the Senses, fortifies the Body, illuminates the Mind, redoubles the Memory, heightens the Reason, embellishes the Soul; it disengages us from those Chains which too much bind us to the Earth, and elevating us above our selves, makes us new Men, in proportion as it procures us new Days, to labour to arrive to the new Life of Eternity. Thus far the immortal *Cornaro*.

LESSIUS, in relation to his Health, imposed on himself a very severe Abstinence; the Success appear'd to him so favourable, that he undertook to shew, that by the Aid of this Virtue there were in all Ages, and of all Conditions, a great many People that liv'd to 100 Years. These surely did not imitate

imitate *BUTHUS* the Athlete, who, as *Eschius* the *Milesian* reports, devoured an Ox at one Meal.

This *Buthus* had quite different Sentiments from *Plutarch* ; who, in his Book of preserving of Health, disapproves of all Flesh-Meats whatsoever, inasmuch as they cause Crudities, which furnish an infallible Fewel for all manner of Distempers : an Opinion which *Galen* confirms in his Treatise on Aliments of good and bad Juice, where he says, *That a Man shall enjoy a perfect Health * the more he takes care to avoid Crudities* ; adding, *that the grand Remedy against all Evils is Sobriety, Temperance, and Tranquillity.*

Cardan assures us, that *PANYGAROLUS* the Lawyer preserv'd himself without any Indisposition above 70 Years, by Sobriety and moderate Work. He took only 28 Ounces of Nourishment a Day, 2 Ounces more than *Cornaro*, who notwithstanding lived a great while longer. He had read these Words in the *Epidymion* of *Hippocrates*, *That the most sure means to pre-*

* *Nemo morbo corripitur, qui cavet ne in cruditates incidat.* Gal. de Aliment. boni aut mali succi.

serve Health, is to eat without being satiated†, and to work with Moderation, as the Poor do; who are less troubled with Sickneſs thro' Want, than the Rich thro' Abundance.

The Solitaries of *Thebais* in the *Lower Egypt*, liv'd upon four or five Dates for twenty four Hours; though the Trees of their Retirements furniſh'd them with Profuſion.

These Models in Austeriſty had not probably ſtudied St. *Baſil*, who ſays, that *one muſt not *ſo burden the Body, as to take from it the neceſſary Strength to perform its Duties*. Providence will have us allow it its juſt Occaſions to ſupport ||, and manage it; which are indeed much greater in ſome than in others, as we have ſeen in *Cornaro* and *Leſſius*.

It was this that obliged the Church, in the ſecond Century, to condemn the *Mon-*

† *Studium ſanitatis eſt edere citra ſaturitatem, & impigrum eſſe ad laborem.*

* *Non expedit ita corpus atterere, ut invalidum reddatur. Baſil. de verâ Virginitate.*

|| *Neceſſaria corpori alimenta negando, corpus infirmum reddere ſtultum eſt. Baſil. ibid.*

Monſieur de Raucè late Abbot of *la Trappe*, was of the ſame Opinion. See his *Traité de la Viſe Monastique.*

tanists whom *Tertullian* a Priest of *Carthage* afterwards approved of; they were for having three *Lents* kept with the *Xerophagies* of the holy Week used thro' mere Devotion by the *Christians* of the first Ages: These were Days on which they fasted with Bread and Salt, taking for their Drink a small quantity of Water; a little afterwards they added Legumes, Herbs or some Fruit: The *Esseans* according to *Philo*, contented themselves with adding only to their Bread a little Hyssop.

However, to shew that Fasting is not so prejudicial as we think, even tho' it be accompanied with extreme Silence, Retirement, and continual Maceration, such as the *Carthusian** Monks and Nuns in the Church of *Rome* observe; who never speak to each other but twice a Week, and never eat any flesh of Animals but Fish, are lock'd up from the World, and wear continually next their Skin hair Shirts. It was not many Years ago found on perusal of the Registers of their Order, that

* All Monks of every Branch of the Order of *St. Benedict*, (of which the *Carthusians*, or Monks of *St. Bruno* are one) are called *Dom* when they have received Priest's Orders, and the Nuns *Domme*, *Donna*, or *Dame*; according to the Languages of the Country.

In the Year 1524, Dom JOHN BRISE LANCE Professed at *Valdieu au Perche*, after seventy eight Years Profession, dyed at 101 Years of Age.

In the Year 1559, Dom JOHN EDMUND CLAVEL a professed Monk of *Bonnefoi au Vivarez*, lived there ninety Years, and died at 111.

In 1593, Dom CORNELIUS professed at *Saint Sophia* near *Boisleduc* lived ninety six Years in the same Place, and dyed at 118.

In 1610, Dom PERCHERON, Professed at *Montdieu* near *Sedan*, arrived to 105.

In the Year 1516, Domne MICHELLE de MONTORSIER a professed, Nun of *Gannay* near *Bethune*, dyed at 118.

In 1574, Domne MARSONNAS professed at *Salette* (a Monastery founded for young Ladies, about the Year 1291, by *Humbert* the first Prince of *Dauphine*, and *Anne* his Wife) dyed at 103, after having been eighty five Years a Nun.

In

In the Year 1625, Domne ISABELL de BERGUES, a profest Nun of the Nunnery of *Gannay*, just now mentioned, dyed at 101, eighty three Years of which she had past in all the rigid Austerities of the Order.

I shall close this Chapter by informing the Reader, that when I had the Honour to go over into *Lorrain* with Count *Taffe*, (now Earl of *Carlingford*) in a little * Monastery at *Dieuloard*, about three Miles from *Pont a Mousson*, and pleasantly situated the Banks of the River *Moselle*, belonging to the *English*, who were in all about twelve; I saw a Lay Brother, called Brother PETER, who told me he had been forty Years a profest Lay Brother of that House, that he was forty Years old when he came there, and that for forty Years then last past he had never been sick, tho' he rose early, and was (being a Gardiner) obliged to work in the Garden long before the rising of the Sun: He was then brisk, fresh and lively, and told me he never absented himself from his Duty; and if he is now living, as he was not long since, he will be above 100 Years old.

* The Monks of this House are black *Benedictines*, and pretend a Succession from those of *Westminster Abbey*.



C H A P. XVII.

*Climates where People arrive to an
extreme old Age.*



THE *East Indies*, according to *Pliny* and *Solinus*, afford People that live four hundred Years, their general Food being Vipers Flesh; these Reptiles which are not produced from an Egg as other Reptiles are, but come entirely formed out of the Belly of their Mother, are a sovereign Medicine to substitute fresh Spirits in Bodies that are weakened. The Viper is actually replenished with volatile Salts, which are rarefying, Sudorific, and aperitive Alchalis: These are Salts the most salutary, subtiler, and most proper to purify the Blood: *Charas* has written of their Specific Properties, and before him, *Francisco Reddi*, and *Pandolfo Collenuccio* *. These Authors ob-

* Vid. *Charas*, *Reddi* and *Collenuccio*, on the Viper,

serve

serve that the Essence of this Reptile, or an Ounce of its Water taken every Morning fasting for fifteen Days successively every Year, especially in the Month of *April* or *May*, gives such perfection to Nature by its vital Balsam, that it repairs broken Constitutions, recalls Fecundity, and in a Manner restores Youth.

Lucian abovecited, says, that the *SERES* of *Cathai* by the Goodness of the Climate, and their drinking Water, liv'd 300 Years, and the *ATHOTES*, or Inhabitants of Mount *Athos* in *Greece*, 130. The *CHALDEANS* but little less; these last eat Barley Bread, which *Lucian* pretends clears the Sight, and makes the Senses more vigorous.

Anthony Pigafetta observes that in *Brazil* in the *Verzine*, People live to 140.

Lewis Barthema also assures us, that in *Arabia Felix*, they generally live 120.

Onesicrites, an ocular Historian of the Wars of *Alexander*, about the Year of *Rome* 400, reports that under the torrid Zone, there are People in the same *East Indies*, who are seven Foot and an half high, that

that live to 130 Years without growing old, or at least appearing so.

Ctesicas says that the *PANDORES* who live in the Valleys, live to 200. they have this contrary to other Men, that in their Youth their Hair is white, but black when they are old.

Pomponius Mela agrees with *Lucian*, that those who live near Mount *Athos*, which *Xerxes* cut thro' to open a Passage into *Greece* on the Side of *Macedonia*, lived twice longer than other People.

In the Mountains of *Iucotam* near *Mexico*, human Life is very long, and that there, as well as in *Arabia*, to live 100 Years is very common; and in *Lapland* and *Norway*, where People live to a very great Age, their Hair is black to the last.

In the West of *Sootland* in the *Hebrides*, the Inhabitants of those Islands live very long, insomuch that it has been reported (how true it is, I know not) that the People kill those whom after living 150, and 200 Years, they esteem on account of their extreme Decrepitude, useless to the World.

Places

Places situated on a reasonable Elevation and open, where the Air is pure, with clear light Water, are most conducive to a long Life; for which reason the Situation of the Palaces of *St. Germain's*, *Meudon*, and *St. Cloud*, in *France* are very happy, where they say one scarce hears of any sick, when the Neighbourhood all round are full of those who are so. This makes *Montpelier* also so healthy, to which the open Country round *Winchester* is not much inferiour.

Monfieur *L' Abbe' de Vertot*, of the Royal Academy of Inscriptions, has made some curious Observations on the *Atlantica* of the famous *Rudbek*.

This Author, who was a Professor in the University of *Upsal* in *Sweden*, tells us that the Descendents of *Japhat*, the third Son of *Noah*, went into that Northern Country; that the Air is there so favourable, that People generally live to an extreme old Age.

He assures us, that besides the Fecundity which the Beauty of the Women, as well as the Coldness of the Climate produces, it being a very common thing there to see

twenty or thirty Children from the same Mother, it appeared by the Registers of Baptism, and Bills of Mortality, sent to *Rudbek* by the Bishop of *Arosen*, or of *Westeras* his Brother, containing only the thirty seven Years of the last Century, that within the small Extent of twelve Parishes, there were two hundred thirty two Men, most of whom lived to 140, and the rest 90 Years.

That two in particular lived, one to 156, and the other to 260, and that this last had seen seven Generations; that in these twelve Parishes there were then above eight hundred sixty People, seventy and eighty Years of Age; that it was no surprizing thing in *Sweden*, to see People of 100 Years old, and that in the only City of *Upsal*, the Governour, and Uncle by the Mother's side to *Rudbek*, came near that Term, dying one at 88, and the other at 99.

This Author at the same Time describes the curious Manner, by which he pretends *Noah* peopled the World; he says that one hundred Years after the Flood, and to avoid a second, the Men assembled together, making in all not above twenty thousand, when they

gan to build the Tower of *Babel* in the Land of *Sennaar*, near *Euphrates* in *Asia*; that scarce had they built half of its Height, when their Design was interrupted*; God having put the Workmen into the greatest Confusion, through Variety of Languages, that they were constrained to abandon their presumptuous Enterprize†.

The *Hebrew* and the *Vulgate* shew, that this unexpected Division produced no more than 70 different Idioms, (the *Septuagint* Version says 72;) after this they divided themselves into as many Troops or Companies, and then separated to inhabit the Earth.

Rudbek with *Philo Judæus* adds, that *Noah* embark'd on the *Euxine* Sea, whence he visited all the other Seas, leaving on each of their Shores one of these Troops or Companies, formed by the Division of Tongues. That he gave to the Sons of *Shem* the Coasts of *Asia*, from the River *Tanais* to the *Nile*; to the Sons of *Japhet* that of *Europe*, from *Cadix* to *Tanais*; and lastly to the Sons of *Ham*, or *Cham*, the

* *S. Jerome* on the twenty sixth Chapter of *St. Matthew*.

† *St. Aug. de Civitate Dei* l. 16. c. 3. & 11.

Coasts of *Africa*, from the *Nile* to the Streights of *Gibraltar*, then called *Calpé*. The Malediction of *Noah* on his Son *Cham*, for his want of Respect towards his Father casually overtaken with Wine, was without doubt the Origin of the Disgraces of his Posterity; the Slavery in which they languish, their Deformity, their Ignorance, and, what is worse, their want of the Knowledge of the true God, and that scorched and barbarous Country which they inhabit, are but too sensible Proofs of it.

Hence let Children learn filial Respect, for the Curses of a Parent are terrible.





C H A P. XVIII.

That the Life of Man was never limited to Seventy, eighty, or one Hundred Years, according to Divines.

THE Examples of so many Persons who have lived above an Hundred Years, and even some who have exceeded two Centuries, plainly shew that the Decree of 120 ought not to be of any Consequence for the Term of the Life of Man in general. It is this Term which has caused so many Disputes and Controversies in Writing in *Holland* upon this important Subject, which remain yet undecided*.

This fatal Point of our Days made *Thomas Aquinas* heretofore say †, that God

* Beverovicus de Termino Vitz.

† Tho. Aquinas de Libero Arbitrio.

never troubles the natural Order of Things which he himself had established; that he wills and sees them after the same manner that they ought to be, according to the Nature of things, contingent contingently, and things necessary necessarily.

Sentiments quite opposite to theirs who allow the Term of 120 Years to the Lives of all Mankind; it being certain, that there are Causes by which God permits that the ordinary Term of Life may be very often prolonged.

Experience proves too frequently, that it terminates before 120, where they have very improperly fixed it; otherwise there would be a Necessity on the End of Life, which would limit it in all Men to the same Extent; contrary to what we daily see, some dying sooner, some later, according to the Conditions, Temperaments, Nourriture, and Climate, things which certainly may contribute to the lengthning or shortning of our Days.

And in Reality, if there were a Necessity on the Extent of our Life, which is the most considerable Event, it would go very far to support the Opinion of those, who
establish

establish an inevitable Fatality of Destiny over our Days, as well as every thing else relating to the Creature.

A Destiny which *Quintilian*, a Heathen Orator, admitted, who said, sick Persons lost their Time in seeking after Remedies; What does it avail Men, said he, unless it be to lull them asleep in their Miseries, while an irrevocable Fatality rules our Moments, and pronounces a decisive Sentence on our Death *?

An Opinion reproved by *Cicero* (all Heathen as he is) and at which *St. Augustine* afterwards laughed. The former of these thought the only Name of Destiny was full of Superstition †; and the latter assures us, that he who believed a Destiny was no better than a Madman ‖.

Not but that there are some Men whom one may assure, that there is a fatal Necessity of Consequence, which makes one fore-

* *Fato vivimus, languemus, morimur: Medicina, quid praestas? nisi ut juxta Te nemo desperet. Quintil. Declam. 8.*

† *Anile sane & plenum superstitionis Fati nomen ipsum. Cicero. l. 2. de Divinitat.*

‖ *Illum dicimus Fatuum, qui dicit esse Fatum, D. Aug. in Tract. super Joannem,*

see their latter End, and whom one does not deceive by advancing, that their Destiny is soon to put an End to their Lives.

The Son of *Sirach* tells us, for Example, that those who eat to Excess shall always be full of Infirmities*; that a great many die through overcharging their Stomachs†; and that, on the contrary, the Sober and the Continent shall augment their Days.

The Royal Prophet foretells, that Murderers and deceitful Persons|| shall not live out half their Days, on account of the dreadful Occasions they take to abridge them.

Debauchees also cut them short by their Irregularities and Disorders. *Hippocrates*||| maintains, that nothing destroys Bodies so much: which Regularity on the contrary necessarily supports and invigorates. So that

* For Excess of Meats bringeth Sickness. *Ecclus.* Chap. 37. v. 30.

† By Surfeiting have many perished; but he that taketh heed (or is abstinent) prolongeth his Life. *Ver.* 31.

Quotidiè probatur potus satietate aciem mentis obrundi, & ciborum nimietate vigorem cordis hebetari. S. Leo Serm. 8. de jejunio decimi Mensis.

|| The Blood-thirsty and deceitful Men shall not live out half their Days. *Psal. lvi. v. 25.*

||| *Hippocrat. Aphorism. 4. §. 2.*

one

one may take it as an infallible Matter of Fact, that a great many People are necessitated to die soon, by the ill use they make of Life.

The sixth Chapter of the *Revelations* declares, that God gave Power to Death to destroy Mankind. Some are taken off with the Sword; Eleven hundred thousand Souls * perished in *Jerusalem* when it was besieged and taken by *Titus* the eighth of *September*, in the second Year of the Empire of *Vespasian*. It is said, that *Julius Caesar* cut in pieces twelve hundred thousand *Gauls* before he could subdue their Country. The *Spaniards* propagated the Catholick Religion (the Religion of the Prince of Peace) to get Money with Seas of Blood, and destroyed Millions of Millions of Men to make themselves Masters of *America*, that part of the World unknown to *Noah*.

How many have been destroyed by Famine? *Honorius* the Emperor was petitioned to give leave, that the old Men might be strangled, with the Women and Children, and a Price set on their Flesh, to be exposed to Sale in the Butcheries of *Rome*.

* Joseph. Antiquit. Jud.

When

When *Benhadad* King of *Syria* besieged *Samaria*, the Capital City of *Jehoram* King of *Israel*, in the Days of the Prophet *Elisha*, or *Elisba*, and 901 Years before Jesus Christ, they sold an Ass's Head for 80 Shekels (about eight Pounds of our Money;) and two Women agreed to eat their Children, and actually did boil and eat up one*.

The like dreadful Extremity occasioned the same Barbarity, when *Jerusalem* was besieged by *Titus*, as above; where a Mother in Despair roasted her Son, and devoured one half of him, reserving the sad Remains to support her wretched Life some Days longer, which she could not preserve, but by a barbarous and horrible Necessity of taking away a Life from what she had a little before bestowed it on.

Death also takes away a multitude of People by Wild Beasts.

And some die thro' immoderate Use of certain Aliments. Thus Pope *Paul II.* *Albert* of *Austria*, *Frederick III.* and *Henry VII.*

* 2 Kings vi. ver. 29.

Emperors, by eating too much Melons. *Philibert II.* surnamed the *Handsome*, Count of *Brescia*, and first Duke of *Savoy*, died by drinking too much of cool Liquors, in the Year 1504. This was the Case of the late Duke of *Beaufort* in *England*, and the Duke of *Berry* in *France*, supposing the latter had no foul Play, as it was suspected.

It is then most certain, that the pretended Restriction of our Lives did not fall precisely but upon the Duration of the World till the Flood, and not equally on the Lives of all Men.

This System being established, *David** in the ninetyeth Psalm, in which he fixes our Days at 80 Years, must be understood to speak of our ordinary Days only, and not of the extraordinary; God having granted since the Flood above 80 to a great number of People, and above 120, the pretended Restriction. For

<i>Noah</i> lived	350
<i>Shem</i> his Son,	402

* And if by reason of Strength they be fourscore Years, yet is their Strength Labour and Sorrow. Psa. xc. ver. 10.

T

Arphaxad,

<i>Arphaxad,</i>	338
<i>Salah,</i>	433
<i>Eber,</i>	464
<i>Peleg,</i>	239
<i>Abraham,</i>	175
<i>Sarah his Wife,</i>	127
<i>Isaac their Son,</i>	180
And <i>Jacob the Son of Isaac,</i>	147

All these above 500 Years after the Flood; To whom one may add, *Titus Fullonius, Thomas Parr,* and many others.

So many Proofs that the Restriction of 120 Years was limited to a certain Season, evidently shew, that the Days of Man were never fixed to 70, 80, or 120 Years, because God takes no Pleasure in the Death of Creatures, which he has destined to Immortality.





C H A P. XIX.

The Sentiments of the Antients upon Death.

Death being a Consequence of Sin,
D Christ was sent into the World to
 be its Destroyer*, and the Death
 of Death it self: She must *walk before him*,
 to justify the Saying of *Habakkuk* the Pro-
 phet † in his third Chapter, containing his
 Prayer, which was directed to his Chief
 Musician to be sung on *Shigionoth*, or in a
 Concert of various-stringed Instruments;
 which by the way is a plain Demonstration
 that the Service of God was originally com-
 posed of the sublimest Poesy, and that the
 Prayers, as well as Thanksgivings, were
 sung.

* O Death, I will be thy Plagues; O Grave, I will be
 thy Destruction. Hof. xiii. ver. 14.

† Before him went the Pestilence, and burning Diseases
 (which we ignorantly enough render burning Coals) went
 forth at his Feet. Chap. iii. ver. 5.

Solomon

Solomon, to shew how precious long Life is in the Sight of God, adds, that Old Age is the Crown of Life, that white Hairs make Men more Venerable, they give a Weight to our Advices, Confidence to our Designs, Hope to their Undertakings, and preference to our Actions. *Thou shalt rise up before the hoary Head*, says the God of *Israel* *, and honour the Face of the Old Man. Such are found often useful to the State by their wholesome Counsels. Old Age, which inspires them by Experience, makes them great Ministers. The Vivacity of a superiour and disinterested Genius to profound Meditations, the most certain Guide in Events, attends Grey Hairs.

If we believe the Antients, DEATH was a Deity, whom they adored as the most implacable Goddess; they made her to be the Daughter of *Night*, and the Sister of *Sleep*. Some would have her to be one of the three *Parca*, or Fatal Sisters. They honoured her in *Lacedaemonia*. The *Phœnicians* built a Temple to her in the Isle *Gadira*, now *Cadiz*, as the last Asylum †

* Levit. xix. ver. 32.

† This last Asylum proves, that the Antients knew nothing of *America*.

of all Nature: They sacrificed to her a Cock, her Robe was powdered with Stars, and her Wings were black.

They represented her without Eyes, not to see Beauty, Riches, and Glory, that might corrupt and seduce her. She was painted without Ears, to shew that she is deaf to all Vows, Sighs, and Prayers. They made her appear without Belly or Bowels, as being insensible to Grief, Sorrow, and Affliction. In her cruel Hands she held a long Scythe, with these Words in a Scrawl proceeding out of her Mouth, *I spare no one.*

Christians are the only People in the World, to whom this Queen of Terrors has nothing in her so dreadful, being penetrated with those important Truths which teach them, that Life fades away like a Flower, passes like a Shadow*, and vanishes like Smoke. They are persuaded, that it is Death only will make them enjoy Immortality, for which Man was created; they believe that this last Moment will fulfil their Desires, in making of them enjoy the bea-

* My Days are like a Shadow that declineth. Psal. ciii. ver. 11.

tifick Vision of God, in whom they hope. What Difference between the last End of Heathens, which *terminates all their Happiness*, and that of Christians, which *begins their Felicity*!



CHAP. XX.

Of Rejuvenescency, or growing young again ; and if it be possible.



TO grow young again is to re-enter that beautiful Season, which bestows on us all the Agreeableness and Vigour of the most brilliant Youth.

It will be unnecessary here to treat of the Question, which so many learned Men have spent so much Time about, to know if Art could be brought to that point of Excellence, as to make an old Man young again. Every one knows, that *Paracelsus* boasted, that by his *Mercury of Life* it was as possible for him to metamorphose an old

†

Man

Man into a young one, as to change Iron into Gold ; and yet this very Man, who promised to others the Age of the Sybils, the long Life of the Hart, or at least the 300 Years of *Nestor*, died at 37.

But however, shall we look upon Nature, which is so wonderful in her Works, as a cruel Step-mother here, and not believe her capable of any thing but to stifle her Productions, the very Moment she lets them see the Light ? Shall that Instinct which she gives to all Creatures to preserve their Life, be wanting to her self ? And while every Spring she seems to give new Youth to Trees and Plants, adorning them with a new Beauty of Leaves, Fruits and Flowers ; is it possible, that she should refuse to Man, for whom all things were created, what she bestows upon Harts, Eagles, and * Serpents ? We see these quit early the sad Appanages of their Caducity, to revest themselves with the Agreeablenesses of the most lively, graceful and shining Youth.

Cruel Gods ! cried out *Tibullus*, who despoil Serpents of their old Age, who stop-

* Every Year the Hart sheds his Horns, the Eagle its Feathers, and the Serpent his Skin.

ping the Rapidity of their Days, delay their End, and restore to them the tender Charms of the most beautiful Age; why is our Condition so strictly limited*.

Of the same Sentiment was *Runer*; he complained with *Tibullus*; that Man's Condition was less favourable than that of a great many Animals, and they were both envious at the Rejuvenescency of the Serpents†.

In reality, one does not find Art yet arrived to such Perfection, capable to restore past Youth to Man; but yet what the past has not found out, the future may. This Prodigy one may the rather hope for, inasmuch as Nature has actually performed it several Times in a Number of People History informs us of.

It would also be proper to observe the Manner Nature has made use of to bring about such astonishing Miracles, in order

* Crudeles Divi! Serpens novus exuit annos,
Formæ non ullam fata dedere moram;
Anguibus exuitur tenui cum pelle Vetustas:
Cur nos angustâ conditione sumus?

† En novus exuviis Serpens revirescit ademptis,
Atque gravi reficit languida membra situ.

suc-

ſucceſſfully to execute ſuch an agreeable Metamorphoſis. Art by this means would certainly arrive to that which has from time to time been known to happen to ſeveral Perſons. Thoſe of a good Temperament, as *Mofes* *, of whom it is ſaid, that during 120 Years which he liv'd, that his Sight failed him not, and in whom no Exceſs of Things, even permitted, made any Alteration; far from running into Deſtruction, they ſeemed to renew their Vigour in the moſt advanced Age, by the Effects of a good Conſtitution. It is this which procures ordinarily a Health which might then attribute that Rejuveneſcency promiſed in the *Pſalms*. The Royal Prophet there ſays to God †, *Thou ſhalt ſend forth thy Spirit, and they ſhall be created, and thou ſhalt renew the Face of the Earth*. Sentiments which made the learned *Vatable* expreſs himſelf in theſe Terms; *And he fills thy Mouth with Sweetneſs, that thou mayſt recover thy Youth like the Eagle*.

* And *Mofes* was 120 Years old when he died; his Eye was not dim, nor his natural Force abated. *Dent. xxxiv. Ver. 7.*

† *Pſal. cii. Ver. 2.*

|| Et os tuum ſuavitate implet, ut recuperes juventutem tuam, ſicut Aquila.

The Hart, Eagle, Hawk, and Serpent, grow young again. *Aldroandus*||| and *Gesner* treat of the Rejuvenescency of the Eagle; and *David* speaks of it in the *Psalms*; he there excites his Soul to bless God, by Motives of the most lively Acknowledgment; he makes use of these Expressions, full of Tenderness and Affection.

Bless the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thy Iniquities, who healeth all thy Diseases.

Who redeemeth thy Life from Destruction, who crowneth thee with loving Kindness and tender Mercies.

Who satisfieth thy Mouth with good things, so that thy Youth is renewed like the Eagles.*

The thirty ninth Chapter of *Job* † makes mention of the new Plumage of the Hawk. 'Among the Birds of the Air, *Pliny* says, the Crow and Phenix live each

||| Lib. Ornithologiae, & *Gesner*. l. 3. de Avibus.

* *Psal.* ciii. Ver. 2, 3, 4, 5.

† Doth the Hawk plume (fly, we render it,) by thy Wisdom, and stretch out her Wings to the South? *Job* xxxix. Ver. 26.

of them 600 Years ; and it is said, that the *Benedictine* Monks of the Abbey of Saint *Bertin*, at Saint *Omer's*, have an Eagle now living 300 Years old.

This Rejuvenescency, or Renewal of Youth, has also descended to Animals of the Earth. No one doubts, but that the Hart repairs its Decays by Vipers and Serpents. The same *Pliny* assures us, that above 100 Years after the Death of *Alexander* the Great, there was taken several Harts or Stags, with golden Collars, which that Prince had caused to be put about their Necks, but the Skin grew over them.

There are Apes * about Mount *Caucasus*, who live by Pepper which is gathered in for the Inhabitants. The Flesh of these Animals is a sovereign Medicine for the Lion, who grows young in eating it.

The Hart which the History of the Kings of *France* takes notice of was taken in the Forest near *Senlis*, in the Reign of *Lewis* the Sixth, surnam'd *Le Gros*, which died in 1037, had experienced seven Renewals of Youth from the Time of *Julius Cæsar*.

* Philostrat. l. 4. c. 1. of the Life of *Appollonius*.

This Emperor reigned about forty Years before the Birth of Jesus Christ; it is not unlikely, that as he passed in order to invade *England*, then called *Albion*, he ordered a Collar to be put about his Neck; round which these Words were found in a Character conformable to the Time of the Common Wealth, *Cæsar gave me this* *; By the Computation of Years, it seems this Stag must have lived near 1200 Years.

Those who have written of the Elephant say, that he generally lives 300 Years. *Ceylan*, in the Kingdom of *Siam* † (where was found that famous white Elephant, which was served in Gold Plate) and the Kingdom of *Achem* in the Isle of *Sumatra*, produce the most renowned. The King of *Achem* pays these Animals incredible Honours: It is said, they have Sense enough to make themselves perfectly understood. Their Docility, in relation to Instruction, equals their Genius. They send a great number of these to stand before the Throne of Diamonds of the Great *Mogul*, during the five Days of his great Feast, which begins upon his Birth-day; these

* *Cæsar hoc me donavit.*

† Relation du Chevalier de Chaumont, Ambassador of France to *Siam* in the Year 1687.

Elephants being richly cloathed, salute profoundly the Emperor, bending low their Trunks three Times, and throwing them as many over their Heads, make at the same time loud Cries of Joy. This Throne shines like the Sun; the Jewels, with which it is thickly set, are valued at about eleven Millions Sterling, or a hundred and sixty Millions of Livres *French*; and this Prince, one of the most powerful of the East, has his Mines of *Golconda*, *Visapour*, and *Bengal*. Here was found that rare Diamond which he now has, weighing 279 *Carats*; there is none like it in the World, being valued at twelve Millions *French*, or 800000 Sterling. That which Monsieur *Tavernier* sold to the late King of *France* in the Year 1670, and what the Grand Duke of *Tuscany* now has at *Florence*, valued at three Millions of *French* Livres, or 200000 Pounds Sterling, which would be the most considerable that ever arrived in *Europe* from the Mines of the Great *Mogul*, the richest Prince in the World for Jewels, was not its Glory eclipsed by that wonderful Diamond late in Possession of Mr. *Pit*, formerly Governour of Fort *St. George*, which has been sold (to the Shame of *England*) to the Regent of *France*.

From the Elephant let us turn our Eyes to the Horse. History tells us, that in the beginning of the ninth Century, *Raoul* King of *Burgundy*, who had usurped the Crown of *France* from *Lewis le Begue*, King and Emperor, received the Homage of the Duke of *Gascony**, who was mounted upon a Horse 100 Years old, and which was then strong and vigorous. This is the only Animal upon the Earth † whose Perfection consists in participating of the Qualities of a Woman, Lion, Ox, Sheep, Mule, Hart, Wolf, Fox, Serpent and Hare, taking three Qualities from each of them; from Woman the Breast, *la Coupe*, and Hair; from the Lion, the Looks, Boldness and Fury; from the Ox, the Eye, the Nostrils, and Joints; from the Sheep, the Nose, Gentleness and Patience; from the Mule, Strength, Constancy in Labour, and the Foot; from the Serpent, Memory, Sight, and Turning; and lastly, from the Hare, the Running, Pace, and Suppleness.

And to come from Terrestrial Animals to Aquatic, in the Year of our Lord 1497, in a Fish pond in *Suabia* near *Huilprin* in

* Abregè de Mezerai, Tom. 1. p. 401.

† Furetiere sur le Qualitez du Cheval.

Germany, they took a Carp of a prodigious Size, which had in his Ear a Ring of Copper, with these Words in *Latin*,

*I am the first Fish that was put into this Pond, by the Hands of * Frederick II. Governour of the World, the fifth of October, 1230.*

This Carp appeared to have lived 259 Years, and probably might have lived much longer, had he not been then taken.

The Crocodile, according to *Marmol*, is another Aquatic, which will live a long while on account of its Strength, there having been one known to have defended himself against thirty Men. He was thirty three Foot long, and the tallest Man might stand upright in his Mouth. It is said, that his odoriferous Flesh, and which perfumed the Place where it is dissected, might contribute to his long Life. This may be known from the Inhabitants of the Isle of *Bantam* in the Isle of *Java* in *Asia*; these People bring them up young, make them tame, and fatten them up, and afterwards make a very delicate Meat of them.

* This was that *Frederick II.* who had so many remarkable Differences with *Honorius III.* and *Gregory IX.* who excommunicated him: He died in *December 1250.*

From

From Terrestrial Animals, the Renewal of Youth has descended even to Reptiles. The Serpent which renews the Hart, renews likewise it self, in leaving its old Skin. Since therefore Nature renews it self, in the inferiour Order of the Productions of God, it is not improbable, that the same Prodigy may be found in the superiour Order of the same Productions, whence Man was formed; for in short, Man is not of a worse Condition than the Beasts which he is to govern, according to these Words||, *And the Fear of you, and the Dread of you shall be upon every Beast of the Earth, and every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea; into your Hand are they delivered.*

It is certain, that the Secret of Rejuvenescency would be the Art at least to find out long Life; however one must allow, that it may be acquired without its Help: Nature may give to one Man as many Days as she has given to several, as well as, for Example, her giving to Giants as much Stature as would be necessary to form the Bodies of three common Men.

|| Genes. ix. ver. 2.

Moses

Moses reports that in his Time there was seen an Iron Bedstead of *Og* the King of *Bashan* a Giant *, which was nine Cubits, or thirteen Foot and an half long, and four Cubits, or six Foot broad; this Size was very different from that of the Pygmies of the Streights of *Magellan*, or of the *Laplanders* in *Sweden*, who are only three Foot high: Such Dwarfs would be frightened at a *Briareus*, to whom the Poets allowed a hundred Hands. These Pygmies would also have thought *Secundilla*, who liv'd in the Time of *Augustus*, a *Colossus*. *Solinus* in his Collection of memorable Things, remarks that she was ten Foot high; a Statue much superiour to that of the famous *Hercules* of *Thebes*; this Man whom his thirty seven Labours made so renowned, lived about one thousand two hundred Years before *Jesus Christ*, Nature having given that Hero of Antiquity, but seven Foot of height, according to that Author.

If we believe *Ptolomy*, *Cardan*, *Junctin*, *Argol*, *Pagan* and *Morin*, who have

* For only *Og* King of *Bashan* remained of the Remnant of Giants; behold his Bedstead was a Bedstead of Iron, is it not in *Rabbath* of the Children of *Ammon*? nine Cubits was the length thereof, and four Cubits the breadth of it. *Deut.* iii. 11.

all written of natural Sciences, having for Foundation, Conjecture and Experience, as well Physical and Medicinal, as Chymical and Astrological; contrary to Sciences Mathematical, which have their certain Rules and infallible Demonstrations, as Arithmetic, Geometry, Astronomy and Music; these famous Astronomers maintain that long Life, which one finds in a great many Productions of Nature, proceeds from certain Dispositions, caused by the Situation of the Planets at the very Moment of our Nativitie; the Luminaries in the Angles, in their Strength and Dignity, without malevolent Aspects, the *Sun* with *Jupiter* in the Ascendant, or the *Moon* well disposed with the same Benevolence; the Lord of this Ascendant well placed, and some other the like Configurations, promise a very long Life, and oftentimes most fortunate; if to this you add above all things the Fear of God, and Hope and Confidence in him, the Prophet *Isaiab* saying, * that *they that wait upon* (or hope in) *the Lord, shall renew their Strength; they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not fail.*

* *Isaiab* xl. 31.

Such

Such were the favourable Influences of the Firmament at the Nativity of *Lewis* the 14th, late King of *France*, the *genethliac* System may be seen in one of the Medals that compose the History of that Reign. The Gentlemen of the Academy Royal of Inscriptions have observed (without giving into the Uncertainties of Astrology) the precise Position of the Planets, at the Moment of the Birth of that Prince.

Round about this curious Medal one sees the twelve Signs of the *Zodiac*, forming the twelve Houses of this System; the seven Planets appear in the same Degrees they occupied at that time; the *Sun*, which gives Perfection to the other Planets, is in the Mid-Heaven; *Mars*, the Lord of the Ascendant, in reception with *Jupiter*, the Protector of Life, and this is what they call the greater Fortune: *Saturn*, that Enemy of Nature, is in his Dignities, which makes him less malevolent; the *Moon* is in Conjunction with *Venus* and *Mercury*, in his little House of Predilection, to ten Degrees of the *Sun* out of Combustion, and enlightened by his Rays, gives a Superiority of Genius in the most difficult and most important Enterprizes, which his be-

X 2 ing

ing in Quartile with *Mars*, is not capable to abate.

The Nativity of *Lewis* the 14th was figured in the middle of the Medal by a rising *Sun*, the King is placed in the Chariot of that glorious Planet; of which *Ovid* has given us its Description*. This Chariot is drawn by four Horses guided by Victory, the Inscription is in these Words, *Ortus Solis Gallici*, the rising of the *Gallic* Sun, and the Exergue contains these other *Latin* Words, *Septembris quinto minutis 38 ante Meridiem* 1638, the 5th of September, 38 Minutes before Noon, 1638.

To explain the Secrets of the Hieroglyphicks of this learned Medal, we have not the *Tarrutius* of *Varro*, that learned *Roman*, who found out the very Instant of the Foundation of *Rome* by *Romulus* and *Remus*; *Spurnia*, who cautioned *Julius Cesar* to beware of the Ides of *March*, † *Nigidius*, who foretold the Empire to *Augustus*, *Trafallus* to *Tiberius*, *Tiberius* himself to *Galba*, the *Chaldeans* to *Nero* and his Mother *Agrippina*; nor *Aschetarian*, who

* *Ovid*. *Metamorph.* lib. 2.

† In *March*, *May*, *July*, *October*, the Ides are the 15th, in all the other Months, the 13th Day.

on the contrary prophesied *Domitian's* Death, as well as *Bellancius* to *Picus* Prince of *Mirandola*, the most learned Person of the last Century, nor in that of *Cerezers*, who certified *Paul* the 3^d, when Cardinal *de Farnese*, of his Elevation to the Papal Throne: He told him also the Extent of his Pontificate to such an exact Preciseness, as the Event evidently shewed an infinite Justice of Calculation.

Thomas Aquinas, whom the Roman Catholicks style the angelical Doctor *, pretends, upon the Principles of *Ptolomey*, the Prince of Astronomers, who lived 138 Years before *Jesus Christ*, that he who knows the Virtue and Strength of the Planets at the very Moment of a Nativity, may easily judge of the whole Life of such Person then born, the Heaven being a Book, according to *Origen* *, which God has

* Qui sciret virtutes Cœlorum & Stellarum dum res aliqua nascitur, posset judicare de natura rei, licet hoc necessitatem non imponat; & posset impediri per Accidens. D. Tho. secundo de Generatione.

† Cœlum est sicut liber omnia futura in se scripta continens quæ tamen Deus potest delere & augere prout libuerit suæ omnipotentia. *Origenes super Job.*

*The Heaven's a Book, the Stars are Letters fair,
God is the Writer, Men the Readers are.*

These two Verses used to be printed in the common Sheet Almanacks.

written

written in hidden Characters, but yet very clear all things that must happen to subordinate Beings. By this Foresight one must not conclude that they are forced to act and advance as if their Freewill was taken from them, according to the Sentiments of the same Doctor, and *Albertus Magnus* *, his Master in Sciences; and according likewise to the Opinions of Saint *Ambrose* †, *Cajetan* ^a, *Scotas* ^b, Cardinal *Tolet* ^c, and Father *Azor* the *Jesuit* ^d.

* In his Cœlum est aliquomodo signum, nec per hoc infringitur liberum Arbitrium, *Albertus Magnus in speculo*.

† Latro in Cruce, non beneficio Nativitatis sed confessione fidei, ac libero Arbitrio, ad Paradisi transivit gaudia, sic Petrum imminente jam morte Angelus Domini non Stellarum series liberavit. *D. Ambros. Hexameron lib. 4^{to}*.

^a Corpora celestia causæ sunt omnis alterationis in hoc infimo Mundo, *Cajetan in sua summa*.

^b Stellæ actionem habent & Dominium in Elementis, *Scotus 2 Sentent. Dist. 14*.

^c *Lib. 4. de Institutionibus Sacerdotalibus, Cap. 15.*

^d Si quis observato natali Die probabiliter conjectat cum certis animi propensionibus affectum & Ecclesiasticas leges non violat. *Azor Societatis Jesu Sacerdos, lib. 9. Institution. Moral. c. 13.*



CHAP.



C H A P. XXI.

Of Men and Women who have been believed to grow Young again.



VI * gives a Relation that old *Eson*, who was Father to *Jason* King of *Thessaly*, whom *Medea* was enamoured with, recovered his Youth ; at his Entreaty, *Medea* employed all the Knowledge she had over the Planets, Minerals and Plants, for this Revocation of Youth : *Eson* was wrapt up in a Quantity of Aromatics, and hot Herbs bedewed with Specific Liquors, it was by Means of their excellent Juices, that *Medea* restored him to his former Youth.

The fourth Book of *Herodotus* makes mention of a Fountain which re-establishes old Men in their first Vigour.

* *Lib. 7. Metamorphoseon.*

Peter Chieza * reports the like Miracles of a Fountain situated at *Lucaya* in *America*.

The *Campus Elysus* of *Arejes* says, that *Andrew Baccius* † reports, that in the Island *Euboea*, now *Negropont*, in the *Archipelago* of *Greece*, there is a Fountain that changes old Age into Youth.

In the North of *Napoli de Romagna*, in the *Morea* in *Greece*, near the Ruins of the antient *Nauplion*, there was heretofore a celebrated Fountain called *Canathus*; *Pausanias* says ‖, that the Goddess *Juno* bathed there every Year; he assures that the Waters of this Spring restored to that Spouse of *Jupiter*, what Time, which wears out all Things, had taken away.

Valescus Tarentatius ^a speaks of an Abbes of *Morvedro*, formerly *Sagunthum*, in the Kingdom of *Valencia* in *Spain*, whose Decrepitude was changed into a brilliant Youth, her Teeth grew white, her Hair

* History of *Pern*, 2. part c. 41.

† Lib. 6. cap. 28. de *Thermis*.

‖ *Pausanias* in *Corinthiacis*.

^a L. 6. c. 12.

black and thick, the Wrinkles of her Forehead disappeared, her Breasts heaved up as at twenty; this Woman was a second time young and handsome.

*Ferdinand Castaneda** and *Maffei* unanimously ascertain that an *Indian* Nobleman grew young three times in the Space of 340 Years which he lived.

Torquemada† tells us, that in the Year 1531, at *Tarentum*, a Town in the Kingdom of *Naples*, an old Man at an hundred Years grew young, the few bad Hairs he had left fell off, and his Head grew fresh, and lived 50 Years afterwards.

Peter Martyr‡ cites another old Man, who to procure long Life, bathed himself in a Fountain, of which having drank some time, he appeared young and fresh, married and had Children.

The King of *Cambaye* in the *East-Indies*, took into his Troops an Inhabitant of

* *Castaneda's* History of *Portugal*, lib. 8. and *Maffei's* History of the same, lib. 11.

† *Torquemada Horti floridi*. Dial. 1.

‡ *Peter Martyr* in his *Decades*.

Bengal 335 Years old, who had a very old Man for his Son according to the curious Physicks of *Gaspar Scot* a Jesuit.

Lorichius tells us that a Man in a Fit of Sickness lost his white Hair, his Beard, and even his old Skin: His Surprise was very agreeable some Months after, when he saw his Head covered with new fair Hair, and a smooth Beard sprout out, with a Skin of the most lively Freshness: This Change made him easily forget his old Age; he married a young Woman, and lived with her in perfect Health.

Aulugellus says that there was a Woman whose Name was *Victoria*, who at fourscore lost her bad Teeth with her grey Hair, a little after came a new Set of fine and handsome Teeth, and a beautiful Head of Hair. It is to be wished that these Authors do not deceive us by writing such flattering Events.

Pliny has taken notice of a great many People, who in very advanced Ages have had new Teeth. He adds, that their white Hairs have been succeeded by those of the finest black in the World.

Postel, of whom we have already spoken,
at

at a very great Age had the Hair of his Head and Beard turned black.

These Examples prove Rejuvenescency possible; from whence one might hope long Life for him who should discover the rare Invention: Happy, in the mean while, are those who enjoy with Wisdom the Things of Life; the Usage of which, according to St. *Paul*, is no ways blameable, but their Abuse.

Those People indeed who touch upon every thing which makes a sublime Genius, and who find nothing that they do not contest, affect to be incredulous on the like Prodigies of Nature; they dispute her Power, and are not willing to allow that she can work as many surprizing things as the World offers to us; they would enter into her most secret Counsels, or at least be called thereto when she acts thus wonderfully for these happy Mortals, whom the *Latin* Poet styles the Favourites of *Jupiter* *.

* ————— quos æquus amavit
Jupiter, atque ardens extollit ad æthera virtus



C H A P. XXII.

The Method of Arnoldus de Villanova to be used in the grand Operation of Rejuvenescency.

THE celebrated *Arnoldus de Villanova*, a Physician in *France*, towards the End of the 13th Century, having probably read of such People, whom we have mentioned above to have grown young; had a great Desire to invent a Method to bring about these Prodigies without going into foreign Countries, where were Fountains that contributed to it. To this End he left to his most intimate Friends the manner of the grand Operation, which he had found out, to work these happy Miracles.

He would have this wonderful Operation be renewed every seven Years upon Bodies naturally healthy, and well organized: In respect of those who are only too much or

too little refferrez, he orders that they should be tempered with an Ounce of the Pulp of the best Cassia, to be taken between Meals once a Week before one begins his Method; Cassia being very good, according to this Physician, against all vicious Humours.

Immediately when you begin the Operation lay upon your Heart going to Rest, a Plaster made with an Ounce of the best oriental Saffron*, half an Ounce of red Roses, two Drams of red Sanders, one Dram of *Lignum Aloes*, and as much of good Amber; these being all reduced to fine Powder incorporate with the best Virgin Wax, and let them be macerated in a sufficient Quantity of Oyl of Roses: When you rise take off the Plaster and roll it up, which put into a leaden Box till you go to Bed.

This grand Operation consists chiefly, in feeding some time on Pullers prepared after a certain Manner; Sanguine Complexions during 16 Days, phlegmatic 25, and melancholy 30.

* These are this Physician's Words; had he been acquainted with our Saffron, the Production of *Saffron Walden* (the best in the World) he would have talked otherwise.

For

For this reason you must have as many Pullets as the Complexion or Temperament of the Person requires; these must be put into a large open Place, where the Air is pure and clear, and in which there is no Grass or any thing else that they may eat but the Food prepared for them, which is after this Manner,

Take as many good Vipers as there are Pullets, whip them with a Twig in an earthen Vessel, that you may immediately cut off their Heads and Tails, then having taken off their Skins, put them into Vinegar, then rub them in Salt with a very coarse Cloath, cut them into pieces, and throw them into a great Pot with half a Pound of well picked Rosemary Flowers, and the same Quantity of Fennel, Calamint, and Anise, then add half a Pound of the Herb Cummin, the Pot being two thirds full of Water, let it boil gently till the Vipers are enough.

Then pour out a good Quantity of the best Wheat well picked, sufficient to feed the Fowl the time appointed. This must be boiled till it has quite fully imbibed the Quality of the Vipers, covering the Pot close

close the better to keep in the Spirits, and letting it stand on a Trivet where it may agitate equally on the Fire till it grows thick.

The Pot being taken off the Fire, spread the Wheat to dry in an airy Place for fear of Corruption, and tho' it be warm yet you may give it the Fowl in little Pellets mixed up with Bran that has been soaked in the Broth.

These Fowl being fattened up after this Manner, the Person must eat one every Day, boiled in as much Water as is sufficient to make two Messes of Broth thickned up with the best and finest Bread two Days old at most.

At Supper let him take the Remainder of the Broth and Fowl left at Dinner, or if that be not sufficient, add two or three new laid Eggs boiled soft, in Water as usual, eating with them a little of that Bread, and drinking White-wine, or good Claret on Account of their Lightness.

This Operation is most advantagious in the Months of *April* and *May*, because of the Renewal then of Nature. When these Days are expired, the Person must bath
thre

three times a Week, that is, once every two Days in clear and warm Water mixed with a Decoction of Rosemary, and Elder Flowers, two Sthecas, Camomel, Melilot, red Roses, and Nenuphar, or Water-lilly, of each one Pound; add to these the Roots of Bistorte or Snake-weed, Briony, Elicampane, Patience and Iris, of each an handful well picked and bruised, put all these into a linen Bag to boyl in one or two Waters in a great Kettle of River Water; of these you must make the Decoction.

You must bath fasting, sitting up to the Neck upon this Bag of Flowers an hour at least; this Bag will serve for three Bathings.

When you come out of the Bath you must swallow a Dram of good Treacle* in six Spoonfuls of Wine of the Infusion of the Flowers of Rosemary and Cummin, and then go into a warm Bed to sleep.

If you sweat, it must be looked upon as a favourable Effect of this Remedy; and

* The best Treacle that I have found is at Mr. Warner's, an Apothecary at the Corner of Ironmonger Lane in Cheap-side.

†

after

after having reposed, sweated and slept; eat moderately according to your Appetite.

To complete this Operation you must use for twelve Days successively at least, the Confection following after having bathed, viz.

Take four Ounces of Calx Auri dissolved philosophically, Lignum Aloes, and of the three Sanders, Seed Pearl, Saphires, Hyacinth, Emeralds, Rubies, Topazes, red and white Coral, the finest Balm, Ivory Rasplings, of the Bone of a Stag's Heart, of each half a Dram; of the best Musk and Amber of each six Grains.

Reduce the whole to an impalpable Powder, and incorporate them with Conserves of Lemons, Borage, and Rosemary, of each an Ounce; add to these one Pound of fine Sugar with Sugar of Roses to form this Confection as much as is sufficient, then put it into a *China* or *Delft* Jar to preserve it for your Use.

Of this you must take in the Morning fasting, and the last thing at Night going to Bed, about half a Spoonful, and in a little time you will be convinced of the

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Excel.

Excellency and high Value of this rare Medicine to repair a Caducity the most inveterate and decrepid.

The immortal uncreated Wisdom has only discovered this admirable Effect to Men who are WISE and WORTHY.

This wonderful Secret, to re-establish Nature, is not in the Volume in *Folio* of the celebrated *Arnoldus de Villa nova*, printed at *Lyons* and *Basil* in the 15th Century. An ancient *Latin* Manuscript which fell (in the last Century) into the hands of *Monsieur Poitier*, chief Physician of the general Hospital of *Tours*, who lent it to *Monsieur l'Abbè de Vallemont* at the *Chateau de la Bourdaisiere* in *Touraine* is what this wonderful Secret of Rejuvenescency is taken from.



CHAP.



C H A P. XXIII.

Of things which may prolong Life.



IT is an incontestable Truth, that Health is the Foundation of Life, and that it forms its principal Pleasures.

It is in like Manner true, that nothing in the World is so frail and brittle as this same Health, and that the least Irregularity disorders the whole Machine of which Man is composed. Its Mechanism discovers inconceivable Wonders*, as little as we make of those serious Attentions it deserves.

This Frailty demands our Study to know the Variety of Humours, these are the Elements and Principles of Life ; this Know-

* The Anatomies in Wax of Signor Zumbo a Sicilian Gentleman, are an evident Proof of this.

ledge would tame our Impetuosity, and maintain that peaceful Repose, on which depends our good Constitution.

This Repose would easily be kept in our Body, if we could discover the Remedies which may cure without hurting it.

Experience shews that nothing is so contrary to Life, as frequent letting Blood, and violent Medicines, which far from helping only destroy us; If any one finds himself hereby, thro' the pure Effect of a good Temperament and Constitution, any wise better'd, it must be allowed at the same time, that an infinite Number have suffered, and what is worst of all, when we have often imagined we have expelled one slight Indisposition, we unhappily find, in Lieu of it, another more considerable grow upon us.

The true Means to prevent this Danger would be the Art to find things so homogeneous to Nature, that may augment it without inflaming it, and support it without diminishing its Forces; the Progress of our Duration in this Life *being to lose continually till we have lost all.*

It must also be acknowledged, that all
Mixtures

Mixtures include so many different Substances, as make it impossible but that their contrary Qualities must prejudice our Bodies instead of being any wise advantageous to them; some are hot, others cold, some are moist, others dry, a great many laxative, and as many astringent: What mad Effects must one not expect, when we make use of them without due Regard or Attention?

For Example, we find seven different Substances in the Distillation of the best Wine.

1. There appears at first a most burning Spirit.

2. Afterwards abundance of insipid Water.

3. At the Bottom of the Vessel a black and unctuous Matter like Pitch.

4. This black Matter being distilled in a Retort gives a white Water not unlike Vinegar in its Taste.

5. Take away the Fire and there will afterwards remain a yellow Oyl.

6. Applying a quick Fire, we shall perceive a black Oyl, and of a stinking Smell, which will by no means mingle with the yellow Oyl, tho' it proceeds from the same Substance.

7. And

7. And lastly, at the Bottom of the Vessel remains a Calx, whence one separates the Ashes from the Salt.

These Kinds of Impurities proceed from Wine, other *Mixtures* are more loaden with them: Without the Secret of their Purification, to reduce them into an aerian Simplicity, one cannot have an entire Notion of their Virtues; these reside and are absolutely in their incorruptible Juice; this is the Soul and Propriety of every Mixture perfectly disengaged from its Faeces, which cause Obstructions in our Body, and these Obstructions are again the Cause of Distempers the most dangerous.

In order to cure and prevent which, one must know how to extract from every Mixture its pure Juice, and separate it philosophically by natural Agents, which are Rain-water, the Air, and the Rays of the Sun; this Operation would reduce it to a pure incorruptible Substance, and so exceedingly bright and luminous, that being put into a crystal Phial with distilled Water, and carried into a dark Place, it would cast out Rays of Light like Glow-worms.

This luminous Substance would have Qualities

lities so vivifying, that it would open, unstop and gently cut through the Obstructions which daily concur to destroy us.

A Distraction which would entirely be evaded, if these Extracts and Quintessences of Mixtures were well conditioned, and enclosed within them nothing but their pure Spirits separated from their Fæces which corrupt their Goodness.

These Quintessences are drawn from Animals, Minerals and Vegetables, which have the greatest Conformity and Relation to the Principle of our Life, as being perfectly analogous or uniform to it.

The Perfection of these Quintessences consists in their Preparation; it is so different in the Operation, that very often those Essences seem not the same thing drawn from the same Principle.

There is Essence, for Example, of Vipers, which would preserve Health a great many Years, if it was truly prepared according to Art; this Essence is more salutary than the Powder of Vipers which contain in them all their terrestrial Matter.

The

The Effence of Myrthe preserves from Corruption even things inanimate.

The balsamic Oyl of Sulphur, which, to speak in the Language of *Paracelsus*, permits nothing to corrupt either alive or dead: it does always good, but never harm, according to *Fioramenti*: When one has philosophically extracted the Salt, the Tincture and essential Oyl, one proceeds to the Operation of its balsamic Oyl.

The Oyl of Mars or Vitriol, extracted from its Salt and Oyl which being rectified and boyled together, produce the fixed Oil of Mars, the Virtues of which are not known to every Body.

The true Tincture of Coral drawn by the Rays of the Sun and *Aqua Vitæ Cælestis*, or the Juice of Lemons.

The Quintessence of Pearls so useful to fortify the Principle of Life against Poisons.

The Quintessence of Ambergris for Health (not for Perfumes) which augments our natural Heat without inflaming, and foment it without resolving it; it restores the
 † lost

lost Strength of old Persons, by the universal Spirit with which it is replete.

The Quintessence of Sugar (of which *Isaac Hollander* has left us the Practice) which is so favourable to all Temperaments: he pretends it sovereign against the Dropsy, Phthisic and Consumption, as well as Epilepsies and Lyings-in.

The Quintessence of Honey, made of Dewes and Flowers, which contains in it a Spirit truly Celestial.

The Tincture of natural Gold, reduced by seven Operations to the true Oyl or Tincture of Gold.

Of all these Essences in Tinctures is composed the *Diaphoron*, of which *Bartholomew Korndorfer* speaks in these Words:

“ It would be difficult to explain the
“ Virtues of the *Diaphoron* against all sorts
“ of Distempers.

“ If you mingle it with our *Aqua au-
“ rata* at every Dose, you will enjoy a most
“ vigorous Health.

“ It is the Balm of Life. God has
“ done Miracles by its Effects.

“ A King of the Gentiles by it preserved
“ his Life to 300 Years.

“ I have so much re-established by it, my
self, and a Friend of mine of 89 Years of
Age, that we were as brisk as at 20.

“ I have given half a spoonful of it to
“ dying People, who have thereupon re-
“ vived and grown very well.


Thus far this Author.





C H A P. XXIV.

Rules for a long Life.

HE *Italians*, who are wise People, live in a continued Regimen of Health; it could be wished we followed them in so salutary and laudable a Practice.

The learned Monsieur *Comiers* of *Ambrun* has obliged the World with publishing Rules for a long Life; which, that we may join the Practice to those Secrets above-mentioned, I shall here insert; *viz.*

It is certain, that a good Constitution must necessarily be the Foundation of a long Life.

That the radical Moisture and natural Heat conform to each other, whence results a sanguine Temperament or Complexion, the best of all.

A a z

That

That there be in a well-organised Body
a Mind sound and gay, yet sage withal.

That one should eat to live, and never
eat to Satiety.

That one should act in every thing with
Moderation, to keep the Body in a reasonable Activity.

That one should live chastly, if one
would live long.

That one must abstain from eating different Meats, and drinking several sorts of Drink at the same Repast, lest the heterogeneous Juices hurt the Stomach by their contrary Qualities.

That one chew perfectly what one eats. Mastication is the first Digestion ; it is performed by the acid Humour which issues out of the salival Glands near the Eye-Teeth. Mastication, Digestion, and the Distribution of Aliments, form in us a Species of imperceptible Chymistry, without which we could not subsist,

That

That at Meals one eat alternatively moist Things after dry, fat after lean, sweet after sowre, and cold after hot, to the end that one may be corrective of the other.

That after having drank more than one should, one must eat dry Bread or Biscuit, and take Lemon-Juice, to free one from the Hoquet, which Repletion engenders as well as Inanition : That then especially one should take care not to drink Brandy, or other hot Liquors, which are rank Poyson after having drank too much Wine.

That one should never use one's self to any violent Exercise, but only in order to give a Colour *; but never to make one sweat.

That in an extraordinary Sweat one should not any wise in the least be uncovered; and that one should walk moderately when one is heated, for fear of catching cold, drinking then a little Wine, but no Water, unless first warmed, and that too drop by drop, to avoid the Pleurisy or Rheumatism.

* Ad ruborem, non ad sudorem.

That

That after coming out of Bed one should never go to look out of the Window, no more than to run to the Fire immediately coming out of the Cold; because every sudden Change is dangerous.

That one should eat very little of new Fruits at one time, that the Stomach may be accustomed thereto by degrees, and may also be freed from Fermentations, whence proceed most dangerous Fevers.

Let your Drink consist but of a little Wine; Water taken according as one has occasion to drink, is much more wholsom. Good Water is known by being limpid (*or clear as Crystal*) without any Smell or Taste, which provokes sweet and quiet Sleeps, with clear Ideas instead of Illusions and Reveries, caused by the Heat and Fumes of Wine.

To Nero we owe the Invention of drinking Water purified by Distillation, and cooled with Ice. This Liquor, natural, pure and simple, which our Forefathers made use of for so many Ages, almost 1700 Years, is capable to destroy that Nursery of Worms which Corruption engenders

genders in the Stomach of those who eat without Choice and Measure, and very often without Taste. Monsieur *Perraut* of the Royal Academy of Sciences, freed by this innocent Remedy a Nun tormented with the like Accident. So true is it, that it is not absolutely necessary to be a Physician to cure a Distemper.

Sleep being found to be a tender Invention of the Divine Mercy to repair exhausted Nature, Monsieur *de Comiers* (as *Apollo-nius Thyaneus* told *Phraartes* King of *India*) says, one should not only sleep with the Eyelids, but even lay our Thoughts asleep likewise; which never will be the happy Lot of those who use Wine immoderately, and Liquors composed of Brandy and (what is much worse) Spirit of Wine: Tho' two or three Spoonfuls of Brandy may fortify the Stomach, and help the Digestion of those who so much forget themselves as to eat too much, and which in some cases it may be an excellent Topic. It has been observed, that its use as to drinking of it being introduced into *America*, the People there, as well as with us here, have shortened their Lives.

If

If after having slept, the Forces (which ought to be thereby corroborated) are weakened, you must have recourse to Sweat to comfort the Heaviness which too much nutritive Juice shall cause: To effect this, one must lie immoveable upon ones Back for an Hour in clean and warm Sheets, between two Feather-Beds, having only the Face uncovered, and one must not rise till an Hour after one has sweated.

One should sweat three times in the Year, in Autumn, Winter and the Spring, and be rubbed twice a week at least with hot Cloaths to excite Transpiration, so necessary for Life.

If one has a bad Stomach one must keep Diet for 24 Hours, and walk in the open Air, to re-animate the natural Hear, loaded with too much nutritive Juice.

This Excess of nutritive Juices pushing with Violence the Blood to the Brain, causes there a Heaviness, which oftentimes is the Fore-runner of the Apoplexy; the most tender Branches of the Veins break, and this Juice, in flowing about, presses the Brain,

Nerves, and hinder the Distribution of the Spirits. *Fernelius* says, that they are the Vehicle of the natural Heat, and that their Extinction causes Death; this Inconvenience is remedied by immediately opening the Veins of the Arm, in order to diminish the Cause, and Sweating in Bed, the Veins of the Brain will by this means be mollified, and extend themselves without breaking. Change of the Place is very good, especially if the Patient be removed into an Air more fresh and reasonably soft.

Diet and Sweating are thus a Species of universal Medicine, capable of preserving our Bodies, and to acquire a long Life.

Diet restores Appetite; the Appetite moderately contented, augments Strength; Strength contributes to Health; and Health bestows Life.

Sweating disperses ill Humours, and eases Obstructions, whence proceed all our Distempers.

The most violent of which are cured by repeated Sweatings; which are even very advantageous against the Palpitation of the Nerves: a Distemper cured likewise by

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drinking

drinking three Months successively between Meals, Water in which there has been infused cold small-leav'd green Sage *, gently dried over the Fire on account of the little Worms which lurk there to seek their Cure : for Example, a handful of this Plant in a Quart of the purest cold River-Water, where the Salts will by no means fix, but remain volatile ; contrary to warm Water, where the Salts soon fix themselves.

To this ready and simple manner of Cure, Monsieur *de Comiers* would have one add a Nourriture most easy of Digestion for sick People, which is made of good Meat cut into little Pieces, with the Bones (including the Marrow) broken very small, and pounded in a Marble Mortar ; this being boiled over a slow Fire (always having prepared every thing to facilitate Repose, keep the Body open, and make the Taste capable of alluring the Appetite) strain through a white Linen Cloth, and this sort of Panada the Sick may make use of for Meat and Drink, by making it more or less Liquid according to their Liking.

* This Secret has been approved to be abundantly conducive to Health.

†

Those

Those who will retain in these kinds of Boilings the volatile Salts of the Meat, which are the best part, would do well to make use of the Machine of Monsieur *Papin* to dissolve Bones. Thus far Monsieur *de Comiers*.

I shall conclude this Chapter with informing my Brethren, that I my self have by long Experience, Solitude and Care arrived to the Knowledge of a most incomparable Secret, which I have used with great Success; which on account of its most excellent vivifying Virtues and celestial Tincture call it TINCTURA VITÆ COELESTIS.

It wonderfully strengthens the Stomach, restores lost Appetite, comforts the Bowels, opens all Obstructions (the Cause of all our Evils, Destruction and Death) admirably advantageous in the Head-ach, strengthens the Memory, excellent in the Jaundice and Cholic, and gives a good Complexion if taken frequently; kills the Worms in Young and Old, is wonderful in the Scurvy, good to prevent the Plague, and every Contagious Distemper, and keep the Body in an entire Health, if taken often,



C H A P. XXV.

Of the Universal Medicine.

DUFIET and Sweating, which Monsieur de Comiers thought certain Remedies, invited him to find out an Universal Medicine, which may be helpful and advantageous to them both.

In this view, by his great Penetration and Study he discovered the Golden Tincture of Antimony, which is the first Essence of Gold, which, he says, is so homogeneous to our Bodies, that if the Secret be not infallible, at least one cannot well dispense with one's self in not making a Trial of what may procure us a Health capable of making us arrive to a very long Life; the Composition of which is as follows, viz.

The Composition of the Universal Medicine.

Take refined Salt-Nitre, melt it slowly in an Iron-Vessel; being melted, cast upon it a small

small Quantity of Charcoal made of soft Wood (as Willow) well powdered: This Coal will immediately consume, upon which you must add more by little and little, till the Nitre after its Detonation, becomes fixed, and has a greenish Colour, and this will appear when the Coal does not rise as before: then pour out your melted Nitre into a Marble Mortar very hot; when it is cold it will be white as Alabaster, and as brittle as Glass; pound it immediately, and spread the Powder on an Earthen Dish, and having cover'd it for fear of the Dust, expose it declining a little while in the Air, but in a Place where neither the Sun, Rain, nor Dew may come at it; put under it an earthen Vessel to receive the oily Liquor that will run from it; for the Humidity of the Air resolving the Nitre in a few Days, you will find double the Weight of the Oil to that of the Nitre, if the Operation be performed in mild Weather, which will attract the invisible Nitre which we respire with the Air.

This Oil being rectified, is a most powerful Dissolvent to extract the Essence of all Sorts of Mixts.

Take

Take four or five Parts of this rectified Oil, with one part of the best Antimony, which you will know by certain red Streaks which it takes from Gold, near the Mines of which it is formed; the Antimony being reduced into very fine Powder in a Marble Mortar, put it into a great Glass Vessel, pouring the Oil of Nitre upon it, leaving two thirds of the Vessel empty; stop the Vessel so close that nothing may transpire, put it into Digestion with a gentle Fire, or over a Lamp, till the Oil, which will swim at top, appears of the Colour of Gold, or Rubies; then draw off your Oil, and having filtered it through Paper, put it into another Glass Vessel with a long Neck, and pour over it as much of the best rectified Spirit of Wine: two thirds of the Vessel being empty, put it into Digestion with a slow Heat for some Days, till the Spirit of Wine has drawn all the Colour of the Oil in the Tincture of the Antimony in such manner, that the Oil of Nitre remain at the bottom very clear and white; upon which will swim the Spirit of Wine impregnated with the Tincture of the Gold of Antimony. Draw off the Spirit of Wine, and separate it by Decantation; the Oil of Nitre will always serve for other
Opera-

Operations, to draw the Essence of Antimony as often as you will.

Put your Spirit of Wine into an Alembic of Glass, distil it gently, till there remains at the Bottom only the fifth Part, which will retain the Tincture of Antimony, or very well distill all the Spirit of Wine, leaving only at the Bottom the Essence of the Antimony.

Thus will you have in Liquid the *Universal Medicine*, which will cure, or preserve from, all Distempers.

The Dose is five or six Drops in Wine or Broth, according to the Indisposition.

A stronger Dose will do no harm, the third Dose effects the Cure; but if the Distemper be very stubborn, take it three times a Week.

This Medicine cures all manner of Distempers, internal and external; as Wounds and Gangrenes, applying it as a Balsam; it comforts the Head and Stomach, being a true *Aurum potabile*, or potable Gold: It operates by insensible Transpiration, often by Sweat and Urine, seldom otherwise, and almost

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almost never by Vomit. Its Effects are natural and without Violence ; on which Account it may be used at all Times by all Ages and Complexions.

To this Universal Medicine we will add a curious and most valuable Secret to repair lost Strength, and cure all Lassitude.

How to recover Strength, a curious and most valuable Secret, never before published.

Put a Cock into a Coop, feed him fifteen Days with good Wheat, and let six Pullers with another Cock feed round him; this will so much provoke the Prisoner, that he will eat thro' Jealousy and Rage, which will inflame him in the highest degree; after these fifteen Days are expired, kill him, and distill him in his Blood, pouring over him three times the Water that shall issue from the Lees: Take of this Water, in which drop three Drops of the following Oil of Ambergrise, a Spoonful for fifteen Days in the Morning fasting.

How to make the Oil of Ambergrise.

Take half an Ounce of Ambergrise, which dissolve in four Ounces of the best Spirit

Spirit of Wine (such as will set Gunpowder on fire) with which you have mixed three or four Drops of the Spirit of the Flower of Mercury, when you put it into Digestion; then distil the whole in a Retort, and having let what passes into the Receiver settle, your Oyl in twenty four Hours will remain fixed, which may easily be separated, as swimming on the top.

To these Remedies drawn from Minerals and Animals, we will add one drawn from Vegetables the most excellent, such as Bread, Wine and Juniper; from these one may draw a comfortative Essence, which is most exquisite, inasmuch as Bread is the best of Aliments, Wine the readiest of Cordials, and Juniper the most efficacious of all Simples.

How to make the Comfortative Essence of Bread, Wine and Juniper.

Take good Bread well baked, without being burnt, made of the finest Flower of Wheat of a Year old, which is the time of its perfect Maturity (Immaturity of Aliments being a Species of Poyson;) cut the Bread, both Crust and Crumb into Slices; let these be roasted before a clear Fire, to make them dry without burning; reduce these Toasts

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into

into a gross Powder, throw them into a Cucurbite of double Glass, with four Ounces of Juniper Berries very ripe and dry, and kept till after the Winter; add to these two Pounds of simple *Aqua Vita*, extracted from twenty Pounds of the best *Burgundy* Wine, kept likewise till after the Winter, that it may be the more mature; cover the Cucurbite with a very large Vessel, but so luted, that there may remain small Passages made with a Pin, to let the Spirits evaporate, which might otherwise break the Vessels: put the Cucurbite for forty Days into a Horse Dunghill; when that Time is expired, let the Cucurbite be perfectly luted, putting thereon a Head with a Beak or Spout, exactly luted, instead of the other Vessel you took off; let all the Substances, after having past through the Spout into a large Vessel well luted thereto, be distilled with a gradual Fire to the last Degree of perfect Siccity, without Torrefaction or Ustion; after that, separate by Rectification, *secundum Artem*, the Spirit, Phlegm, and Oyl, which you must keep apart; put the same upon the *Caput mortuum* in a new Digestion for ten Days, then pour out all the Liquor by Inclination into another Cucurbite, to have the Salt; repeat the Operation till the *Caput mortuum* yields

no more Salt, and becomes intirely insipid, which throw away as a useles Excrement, and keep the Phlegm to serve for a Vehicle, put again the Spirit, Oyl and Salt in Digestion for forty Days.

Then you will have a Sovereign Essence, capable of fortifying Nature so powerfully, as to repair the Decays of old Persons the most exhausted, and so re-animate the Spirits as to recover them out of an Agony.

The Dose in Extremities is from 20 to 30, 40, 50, and 60 Drops, in a Spoonful of its proper Flegme, or in a Vehicle proper to the Distemper, having due Regard to the Age, Temperament, and Condition of the Patient, continuing it Morning and Evening in a suitable Broth, till the Recovery be perfected.

One may also take the same Dose in common Broth for 15 Days in the Morning fasting, three or four times a Year, when you use it as a Preservative.

Animals, Vegetables and Minerals do not only contain excellent Remedies (as *Paracelsus* assures us of the latter of these, who says, that the only Virtue of Lead cured 200

Species of Distempers, and avers, that no one Thing acts so powerful on the radical Moisture, as the first Essence of Copper; and that there is nothing so agreeable and proper to strengthen Life, as the Sulphur of Vitriol, inasmuch as it represents the Sulphur of the Philosophers, but thro' an Effect of the Graces of Divine Providence, Nature has shut up even in Stones certain secret Virtues which are wonderful.

Such was the famous *Butler's Stone*, of which *Vanbelmont* has composed a Treatise; it is one of the most surprizing of all Remedies; touching only the tip of the Tongue, it cures quite different Distempers, and such too as have been thought incurable; inveterate Megrims, old Erisipelas, Gouts the most racking, most obstinate Fevers, too much unweildy Fatness, all give way to its Sovereign Touch.

And undoubtedly there are great and wonderful Virtues in Stones, especially the Precious. These Virtues, as well as their Colours, proceed from Minerals, which affect with their Qualities the pure and simple Water, which coagulates in issuing out of the Mines by a specifick Salt, which at last reduces them into Crystal. The Ruby, Carbuncle

buncle and Grenat [or Garnet] take their Colour from the Fire of the Sulphur of Gold; the Sapphire its celestial Blue from Silver; the Emerald owes its fine Green to Copper; the Topaz, which is Yellow, has its Tincture from Iron.

What Virtues soever these Stones may have when employed in Medicine, they never will come near to *Butler's Stone*. This Gentleman was a Native of *Ireland*, and much esteemed by King *James I.* *Vanbelmont* has so precisely described the Composition of this sovereign Remedy, that the curious of this Art have nothing else to do but to have recourse to that Author to be fully satisfied in its admirable and extranatural Effects.

The same is said of the Stone of Fire, the Preparation of which *Basil Valentin* has described in the Commentary of his Triumphant Chariot of Antimony, which the *Virtuosi* and Curious may consult.

The late Monsieur *l'Abbé Rousseau* having described how to make the Essence of Vipers, composed of medicinal Reptiles, mixed with the principal Parts of a Hart, the most perfect of Animals; to which one must

must add the superfluous Salt and the Sulphur of Man*, all incorporated with the true Bezoar-Stone, which is to be taken in *Cananor* and *Malabar*, out of the Animal *Pazan*, quite different from that of *Persia*, *Germany* and *Peru*, and that of the Chymists; I shall refer my Readers to that Book, which describes its Wonders; there they may learn its Use, and that the Dose is only five or six Drops in a Vehicle proper for the Person who may make use of it in all present Distempers, and against all future.

They will also at the same time know, that this Essence is perfect *secundum Artem*, when it has no nauseous Stinking, or cadaverous Smell, but on the contrary agreeable and balsamic: Then one may flatter one's self to have found out a Remedy mild and easy, and of an Efficacy ready and certain to re-establish broken Constitutions, purify the Blood, substitute new Spirits, re-animate those which are exhausted, and in short of a universal Quality. So that one may attend that otherwise unhop'd for Rejuvenescency, or Recovery of Youth, which would terminate in the blessed Immortality to which

* Those who know what *Adam's Earth* is (mentioned in my Treatise of the Plague, p. 80.) will understand this.

Man was created. This, my dearest Brethren, is the Object of all our Vows and most ardent Desires, with the Subject of this little Work.

Deus est Amor, amate vos invicem.

F I N I S.



ADVERTISEMENT.


HAVING of late been importuned by several Persons of Distinction to publish my TINCTURA VITÆ COELESTIS, described in this Book, p. 187. I hereby give Notice, I shall do it accordingly with as much Expedition as it will allow of, to be had only where this Book is sold.



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ERRATA.

PAG. 33. l. 9. for *is so*, read *is such*. p. 40. l. 14. r. *Zulphur*.
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